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Black ribbons to keep hope alive in Eastern Europe

Bert Witvoet

TORONTO, Ont. — Organizers of the first International Black Ribbon Day were gratified by the turn-out of more than 3,000 in front of Toronto City Hall. August 23 had been selected as the most appropriate day to protest Soviet human rights violations, since it was on that day in 1939 that Germany and Russia signed a non-aggression pact. This pact determined the division of several Eastern European countries between the two countries.

Similar black ribbon protests were held in other parts of Canada as well as in the United States, Australia, Sweden, France and England. According to organizer Andrew Barros, the only attendance figure that has come in so far from other countries is the one from New York City where 400 to 500 attended a rally.

That Toronto probably saw the largest crowd he attributed to the fact that the initiative and push came from ethnic groups in Toronto. In fact, it was Markus Hess, a 32-year-old engineer of Estonian descent, who came up with the idea and who began organizing the event last year.

Story behind the protest

The purpose of the protest, according to Hess, is to improve human rights behind the iron curtain and to help those who can't help themselves. Although born in Canada, Hess has developed an understanding of the problems in countries the Soviet Union controls from letters and visitors that have come from Eastern Europe. His own parents,

Continued on page 5 ...

Photo: Janus Raudkivi

Black Ribbon Day crowd at Toronto City Hall addressed by Shafiq Jasar, President of the Afghanistan Association.

Thinkbit

What is terrible about the search for truth is that you find it.

Rémy de Gourmont

Calvinist Contact

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Love-knit sweaters stop shivers

Margaret Griffioen

TORONTO, Ont. (World Vision Canada) — Needles, machines and chopsticks were the tools used by 5,000 Canadians to knit 13,500 phneumonia vests for children in Ethiopia, Lebanon and Kenya.

While watching a World Vision television special, Barbara Norrie witnessed small children shivering in the cold of an Ethiopian night. She remembered the pneumonia vests she once knitted for African missions and decided to contact World Vision (an international Christian relief and development agency) and propose a similar project for Ethiopia.

"With every vest went a prayer," said Norrie who lives in Dundas, Ontario. The vests are bright, sleeveless sweaters fitting children from new-borns to age five.

Norrie's original dream was to interest 100 knitters who would produce 500 woollen vests. Ten months — and thousands of volunteers later, World Vision received the 13,500 vests. They came in all colours, shapes and sizes.

Knitters from all over

"Our knitters," said Norrie, "spread the word — and the pattern — all over Ontario." The K.N.I.T. program then spread by word of mouth to British Columbia, Alberta, Saskatchewan, Manitoba, Florida, Ohio, Arizona, New York, West Germany and Britain.

Continued on page 4 ...

Photo: World Vision

Carol Mudrie, Agnes Adams and Gwen Thompson packing vests in the warehouse of World Vision Canada, Mississauga, Ontario.

National newspaper bans tobacco ads

Marian Van Til

TORONTO — The *Globe and Mail* says that if the full effects of tobacco use had been known when it was introduced [to a mass market] it would not be legal today. And that's one reason the *Globe* has decided to quit running cigarette and other tobacco advertisements.

"If a manufacturer were to propose today to market a product which produced addiction, disease and death in epidemic proportions — harming not just the addicts but innocent consumers of the second-hand smoke — it would have no more chance than a request to add a known carcinogen to baby food. The logic of this ... is that tobacco should be banned," states the *Globe*. With that argument and other hard-hitting words, Toronto's *Globe and Mail*, which calls itself "Canada's national newspaper," announced on August 27 that it would no longer accept advertising for tobacco products.

The *Globe* pointed out that, through their advertising, tobacco companies send the "ubiquitous message ... that smoking is a complement, even a prerequisite, to the good life and to fun." Though all companies try to "put the best face on their products," that image of tobacco is particularly insidious because of the contradiction between that "effervescent selling job and the harsh medical evidence of tobacco's effect on the human body."

There is another dark irony. The *Globe* points out that the tobacco companies have sworn they will uphold the Canadian Code of Advertising Standards. Clause 11 of that code says they must not "depict situations which might encourage inappropriate, unsafe or dangerous practices." But tobacco contains nicotine which is "ruthlessly addictive," and has been firmly linked to heart disease, emphysema and lung cancer. (No other product for "pleasurable" human consumption carries warnings about dangers to one's health.) "If the industry were to abide by Clause 11, it would stop promoting tobacco altogether," says the *Globe*.

But since it will not do so voluntarily, actions to ban tobacco advertising, such as the *Globe* has just taken, are necessary, it says.

The *Globe* explains that it is singling out tobacco — as opposed to alcohol,

Continued on page 5 ...

Women outlive men

Stan de Jong

OTTAWA — If trends established between 1921 and 1981 continue, the life expectancy gap between women and men in Canada should increase, a recent study reports. Furthermore, the diseases that eventually kill both men and women are most likely to be those caused by lifestyles, environment and changes in our society.

These and other conclusions can be drawn from a Statistics Canada study, *"Longevity and Historical Life Tables 1921 - 1981,"* by Dhruva Nagnur.

A 60-year overview

In 1921 women could expect to outlive men by 1.8 years. But by 1981 they had an edge of 7.2 years. (In 1921 a woman could expect to live 60.6 years, a man 58.8 years. By 1981 the figures were 79 and 71.2 years respectively.)

Interestingly, gains in life expectancy were greatest between 1936 and 1956. During this period, life expectancy at birth increased by 6.3 years for males and by 9.3 years for females, thus accounting for about one-half the total increase during the past six decades.

Childhood diseases are no longer the leading cause of death. Says the report: "Parasitic diseases, diseases of the digestive and respiratory system and certain diseases of early infancy" have given way to "diseases of the circulatory system, neoplasms (abnormal growths such as tumors) and accidents, poisonings and violence ...."

Continued on page 4 ...

In this issue:

How real is the devil to you? He's very real to Cecil Burridge p.10
Christians are alive and well in the Baltic States p.11
Check out Bert Witvoet's "pure-bred doggerel" p.12
An evening in the Honduran capital p.14

Calvinist Contact

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Editorial

Expert woodsman needed for Nicaraguan forest

In the July 11 issue of *Calvinist Contact* we carried an editorial about Humberto Belli's book *Breaking Faith*. One of our readers responded by sending us some "bedtime reading" and cautioned us to be careful.

The reading he sent consisted of newspaper clippings and articles which document, among other things, the shameful role played by the CIA as it provided the Contras with instruction manuals on political assassinations, blackmail and mob violence. The reader himself had visited Nicaragua and had talked with scores of people who told about Contra atrocities.

The story needs to be told, for sure. But the position that the reader takes based on his information seems one-sided. It strikes us that in these kinds of disputes so many people talk about the trees in Nicaragua, but few can describe the forest. Where are the great minds in our midst that can show us the larger configuration of what is taking place in Nicaragua?

No holy war

A visit to the refugee camps in Honduras will produce equally convincing stories of atrocities committed by the Sandinistas. Why do both sides employ the same tactics? Isn't it because in Nicaragua we see a conflict being fought out between two world ideologies? In such a conflict human lives don't count for much. The end of territorial control or influence is always seen to justify the means.

No one in Nicaragua is waging a holy war, especially not since the Nicaraguans are little more than pawns on the chessboard of world powers. Let's not kid ourselves — the stuggle between East and West is not just a struggle between democracy and communism — it is also a fight between two branches of humanism, between two forms of materialism and secularism. Christians must be careful not to identify too closely with one or the other side of the conflict.

But the spiritually sound battle that people like Archbishop Obando y Bravo are fighting is worthy of our respect. From within Nicaragua they plead for non-intervention of all foreign nations — Cuba, the Soviet Union and the United States. They seek to maintain the integrity of the Church of Christ. They firmly resist attempts by the Sandinistas to manipulate the church and its leaders for the furtherance of the revolution.

Belli as witness

A man like Humberto Belli too speaks with authority and integrity about the deceptive course the Sandinistas have taken.

According to documents sent by our reader, Belli's book was financed by the CIA. That wouldn't surprise us. But is accepting such funding necessarily wrong? Perhaps Belli, speaking from outside of Nicaragua, takes Archbishop Bravo's position a step further, non-interference from all foreign powers if possible, but if the Soviets and the Cubans won't leave (and they won't? he may want American help to overthrow a regime that is becoming more and more totalitarian. As a Nicaraguan he is entitled to that conclusion, provided the great majority of Nicaraguans want that kind of liberation too.

Besides, in the face of so much propaganda from the other side and so much disinformation coming from the press, Belli should welcome a wide distribution of his book. Funding of the book does not destroy the validity of his testimony.

Isn't it strange, nevertheless, how emotions are stirred in our community in defence of either the Sandinistas or the Contras? Oh, for a Christian statesman to show us a clearer path through this age of unbelief and revolution.

Why refugees resort to lies

I don't know what the morals of the 155 Tamils that were taken from two lifeboats floating off the coast of Newfoundland are like, but it is regrettable that they had to resort to lies. I don't blame *them* so much as the societies that failed to provide them with a place to live in freedom, at least until the situation in Sri Lanka has been resolved.

Consider the chain of events that marked the life of one of the refugees named Marimuthu Thavarajah. (His story appeared in a recent issue of *Maclean's*.) Arrested one night by six Sinhalese policemen, he was taken to prison where he was hanged by his feet, beaten and left for dead by a roadside. Last January he escaped from Sri Lanka by boarding a fishing vessel that took him and five others to India. He spent one month in an Indian refugee camp. If he followed the route of many others, he ended up in East Germany where officials quickly brought him to the border of West Germany. He ended up in refugee accommodations in Hamburg. He was not allowed to work and his movements were limited. Through the unscrupulous profiteering of several people, including a West German ship captain, he ended up in a crowded lifeboat off the coast of Canada.

Complaints and future policies

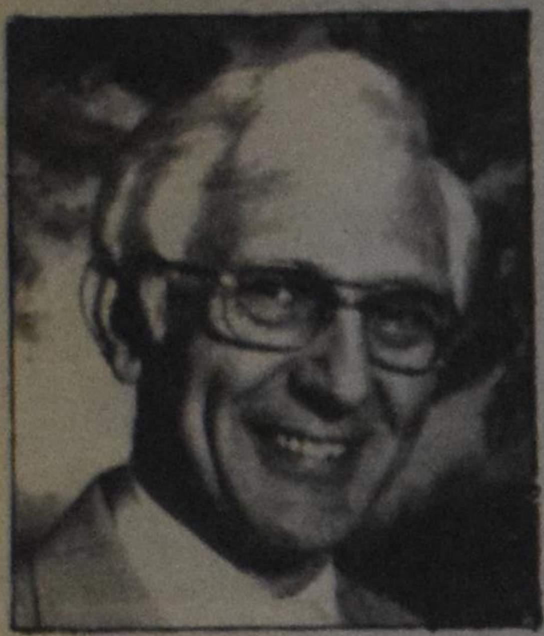
If reports by Ottawa M.P.s are correct about the response of their constituents, then many Canadians were angry with the Tamils for lying and for jumping the line-up of legal applicants. What line-up? Very few applications from Tamil refugees have been processed of late. We can be thankful that the Canadian government rose to the occasion and did not stick the refugees into a camp or try to ship them back to West Germany. Why should West Germany be saddled with the bulk of the refugees?

It's always an embarrassing thing to see a group of people stick by an invented story that is gradually coming apart on them. As you watch it, you become embarrassed for them. That's because the shame of the Tamils is the shame of the human race. It's people like us that persecute them, intern them and profit from them. Whatever good we may do is inspite of who we are. It's the grace of God working something in politicians and news media that makes life on earth bearable again for a while. But you can't count on people remaining instruments of grace or channels of peace.

One can be sure that the Tamils are not naive enough to think that in Canada they have found a discrimination-free haven. It's a delicate balance they have to work with — trusting and yet not trusting their neighbour.

It'll be interesting to see how this "lifeboat" episode is going to affect future refugee policies. When Ottawa M.P.s return to the hill, Hansard records will be filled with questions and answers on the matter. Are politicians going to yield to the complaint that Canadians have been made suckers, or will we have the moral fortitude to run that risk while we err on the side of mercy?

SKYLIGHTS/WILLIAM R. RANG



I think Abraham kept his vigil for two reasons. First of all because of his faith, but also because he marvelled that God would make a covenant with him.

Driving away the birds of prey

When I was a young lad, I had the privilege of spending the summer months at a cottage on the island of Ameland. That was dad's island; he was born there and had the itch to visit his relatives and the memories of his youth.

My brothers and I loved the beaches and the unspoiled dunes. I remember it quite well: behind the second row of dunes there was a bit of a green meadow with a few oak trees in it. In my fantasy I had dubbed them the oaks of Mamre after the place where Abraham had pitched his tent. In fact, I would set myself under one of the oaks waiting for the Lord to come and visit me as He had done to Abraham.

I suppose that it may have been not too far from Mamre that the Lord had appeared to Abraham in a vision (Genesis 15). Abraham had cut animals in half in preparation for the establishment of the Lord's covenant. To him these animal parts were signs of that covenant.

The Scriptures make clear to us that Abraham kept watch over these signs and symbols. Birds of prey had smelled the flesh and were about to make it their food. But Abraham chased them away. He kept watch.

The Lord has given to you and to me signs of the covenant as well. They are the sacraments of the Lord's Supper and of Holy Baptism. As the sons and daughters of Abraham we must watch over these.

I think Abraham kept his vigil for two reasons. First of all because of his faith, but also because he marvelled that God would make a covenant with him.

I'm sure that we still have that faith, yet I am afraid that we have lost some of that marvel. And when we don't marvel anymore, we lose our alertness. The birds of prey can sneak in on silent wings and rob us of those precious signs.

In Genesis 15 your and my task lies spelled out: namely, to watch over the secrets of the covenant. The birds of prey are all around is — fear, doubt, contentment, carelessness, busyness.

We must watch over the covenant not only in our own lives, but also in the lives of our children. Even when they are adults, their faith lives must still be under our watchful eye.

Eli was not concerned with this. He felt that since his sons were grown up, they were now responsible for their own deeds. The Lord did not agree with him. The covenant is with us and with our children, and as long as they are our children, we must be watchful and alert.

William Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letter

While reading Calvinist Contact

Upon its arrival, *Calvinist Contact* is read almost immediately, that is, at the first possible moment. Usually one copy shows up among the bills and other junk mail in the box, but often there are two or even three [issues]. When this happens one has to read them in chronological order, if possible, in order to follow any article or discussion that required two issues to unfold.

As a rule I go directly to where the action is — the editorial and the "Letters," and read the rest when the spirit moves me.

My teenage son looks for the movie reviews to see if Marian Van Til's fancy has been struck by something that is currently playing in the neighbourhood's theatre, knowing that this will provide him with considerable leverage in negotiating. However, since Marian has dropped her "recommended" and "not recommended" ratings, his enthusiasm has cooled noticeably.

My wife goes directly to the "soap section," which shows the ups and downs in the lives of our Reformed family at large. While I am involved with some profound insight by the editor she interrupts my train of thought.

"Hey, Helen Vandervan is getting married."

"Oh?"

"Yes, you know Helen; she used to work in the Dutch store in Bankville."

"Oh?"

"Of course you know her, she is pretty."

I cast a thoughtful glance at my wife, not sure if she is trying to be cute, but her face looks innocent and I return to Witvoet.

"I am not sure," I say.

"She's marrying a Canadian."

"Oh?"

"Yes, a Patrick McDonald."

"Could be a Scot."

"A Scot?"

"Yes, probably a Presbyterian."

"A Presbyterian Scot?"

"They usually are, you know."

It is more of a statement than a question, so there is no answer and for a few minutes we read in silence.

"Oh my, the Hupmans have yet another baby; that must be the fourth one."

"Oh?"

"It's a boy this time."

"Thank goodness."

"They will be glad."

"I sure hope so," I say, trying to follow Syrt Wolters' reasoning.

"How long have they been married now?"

"Who?"

"The Hupmans."

"A little over 36 months."

"You are not funny."

"Listen," I say, "I am trying to read something here by Sy Nodd, something possibly allegorical, give me a moment."

She gives me 10 minutes.

"You know that farmer in Listowel?"

"I don't know any farmers in Listowel."

"Ach ja, the one who was looking for a man for his pigs?"

"Oh yes, him."

"He is still looking."

"I still ain't coming."

"What do *you* know about pigs?"

"Very little," I say, "but scientists say that they are smarter then horses."

"I doubt that."

"So do I," I answer. "They don't get eaten that much."

"The pigs?"

"No, the horses."

I continue reading Schalkwyk and then switch over to Praamsma.

"The Oudenaars are married 50 years."

"Oh, I know them well; he used to sing in the choir in Bankville."

"No he didn't; he used to work for Dunlop in Fergus."

"Oh yes, in Fergus."

"He did not sing in the choir in Bankville, that was his son, Peter; you know Peter, don't you?"

"Sure, he used to sing in the choir in Bankville."

"Now you've got it."

"You know," I say, "Pastor Helder does not agree with CPJ on the issue of involvement with political parties."

"Oh?"

"He sure does not, not to speak about his views on women as janitors in the church."

"Really?"

"Do you know where he stands on that?"

"On what?"

"No, where he stands on that."

"On what?"

"On the question of whether women should be allowed to be janitors in the church." My wife looks at me thoughtfully. "You made that up, didn't you?"

John Oosterdag,
Mississauga, Ontario

Letters

Schrotenboer wants to change the subject?

Calvinist Contact readers deserve something more than a political review of the important theological essays in *A Moment of Truth* (June 20, 1986, p. 20) In view of Rev. Schrotenboer's frequent visits to Southern Africa and his long involvement with "Christian Nationalists" in the RES, his apparent obsession with the politics of South Africa is understandable. The editors represented Rev. Schrotenboer's review fairly with the headline "The ideology of apartheid," but the doctrinal concerns of the book would have been represented better with the headline "The heresy of apartheid."

Rev. Schrotenboer himself was trained as a theologian and served as a pastor for some years. He is still active as a minister in the Christian Reformed Church in North America. His denomination declared itself very emphatically on the heresy of apartheid in the *Acts of the 1984 Synod*. It is almost incredible, therefore, that Rev. Schrotenboer has written a long review about a book of important theological essays as though the essays were about politics only. Indeed, he seems determined to convince the unwary reader that even "the Belhar Draft Confession is not what one would call a distinctive Reformed statement of faith." Those who know the text of this Confession know that it is.

Rev. Schrotenboer's full-page article is not altogether without theological content, since fully one-fifth of the review is taken up by a quotation from one of the essays. But even this long quotation begins in a way likely to confuse readers who do not have the essay itself in hand. J.J.F. Durand's thesis sentence immediately precedes the long section quoted by Rev. Schrotenboer: "I speak deliberately of a 'pseudogospel' because the 'solution' that is offered is given biblical sanction."

Each essay in *A Moment of Truth* is "a distinctive Reformed statement of faith." The 1984 Synod of the Christian Reformed Church faced the fact that apartheid defended by scriptural argument is "a distinctive Reformed" heresy. Rev. Schrotenboer's review of *A Moment of Truth* suggests that he would rather change the subject and talk about politics.

James LaGrand,
Halifax, Nova Scotia

News

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

The Tories court Quebec

As was predicted in this column a few months ago, French-English relations are returning to the newspapers' headlines, and therefore, to the forefront of public attention. The occasion coincides, predictably, with the (temporary) waning of interest in the federal government's free trade initiative. But there are other reasons for the renewed interest in Quebec.

Quebec a kingpin

The federal Tories have just finished their first two years in power and their standing in the opinion polls has declined steadily since the election. At last count they had the support of only 33 per cent of decided voters compared to 41 per cent for the Liberals. The Conservatives know better than anyone else by now that electoral victories in Canada are made in Ontario and Quebec, especially Quebec. Twenty-five years ago John Diefenbaker's refusal to acknowledge this reality led to the greatest political reversal in Canadian history — despite the warnings of a young Tory law student at Laval University named Brian Mulroney. In 1984 the same Brian Mulroney virtually duplicated Diefenbaker's overwhelming victory of 1958 and now dreads the prospect of ending his prime ministerial career in similarly parallel fashion. He has therefore taken a number of major steps to avoid such a repeat of history.

Among them:

— making sure Dalton Camp is on his side this time. He was instrumental in undermining Diefenbaker's leadership of the Party after his electoral defeat.

— appointing Norm Atkins to the Senate. If any Conservative has the ability and experience to organize a successful political election campaign, it's Atkins.

— ignoring, to a considerable extent, Alberta's economic slump brought about by the drop in oil prices. Alberta is not likely to abandon the Tory ship just yet.

— launching a new campaign in Quebec to prove that the Conservatives are a good choice for francophones.

Purse string power

To accomplish his goal of holding on to Quebec, Mulroney has begun reminding Quebeckers of the extent of federal government largesse in their province since the Tories came to power. He has also assured them that they wield more power in the Conservative cabinet than they ever held in Liberal governments, especially power over the purse strings.

These tactics betray something about Mulroney's beliefs as to how Quebec can best be won. It is the "pork barrel" approach which Quebec politicians of an earlier generation practised so successfully, based on the assumption that the best way to win votes is to buy them.

Mulroney's approach is, however, out of step with the reality of modern Quebec. This will become most evident in the new round of constitutional negotiations between Quebec and Ottawa. Mulroney's main opponent will be Premier Robert Bourassa who represents the new, self-confident, business-wise and urban Quebec that has emerged from the 25-year-long internal debate between federalism and separatism.

A new Quebec

The old Quebec, the Quebec about which the young Brian Mulroney was advising Diefenbaker, could be bought with sufficient new bridges, community centres, hospitals, etc. In the forthcoming constitutional negotiations Bourassa will refuse to allow Quebec to be bought. It remains to be seen if Quebec will sell its votes to the Tories in the next general election.

An early indicator of the success of the Tory strategy will be the two by-elections later this month. The Liberals will almost certainly win the by-election in St. Maurice, Quebec (Chretien's old seat) while the Conservatives will win in Pembina, Alberta. But what will be most interesting will be the margins on victory in each. That should reveal something about the extent of dissatisfaction with the Tories in their strongest province and of the success of their current courting of Quebec.

Richard Vanderkloet teaches history at Toronto District Christian High School, Woodbridge, Ontario.

Love-knit sweaters stop shivers

Vests ready for shipping piled up in Barbara Norrie's home.

... continued from page 1.

"I had enquiries from as far away as London, England," said Norrie. "One woman took the pattern to Florida with her for the winter and shared it with other Canadians down there."

All kinds of people got into the act — seniors, girl guides, small businesses, students, library groups, hospitals, hundreds of church women's groups from many denominations, men and boys.

A group of women doctors held a knitting party at Toronto's Sick Children's Hospital. One Chinese doctor knitted her pneumonia vest on a pair of chopsticks!

Vests on their way, project on hold

The first vests, a demonstration sample, travelled to Ethiopia in a brief-case of a World Vision staff member and was well received. Now 2,500 vests have been sent to Ethiopia, 2,000 to Lebanon, 2,000 to the Red Cross in Bangladesh and 7,000 to Kenya.

This program is now on hold, according to a World Vision news release until the vests are field-tested. "Temporarily, Canadians are being asked to put down their knitting needles."

Women outlive men

... continued from page 1.

Fifty-five years ago, for example, in the group aged 25 to 44, most people died from accidents, poisoning, violence, tuberculosis and cardiovascular disease. By 1981, tuberculosis was an inconsequential cause of death, while accidents, poisonings and violence were still most life-threatening.

Cardiovascular diseases and cancer

Cardiovascular diseases are those that involve both the heart and the blood vessels (e.g., hardening of the arteries).

Cancer tends to spread and destroy the healthy tissues and organs. It is usually characterized by the abnormal growth of cells, as in carcinoma, sarcoma, and leukemia (cancer of the blood).

These two, cardiovascular diseases and cancer, have become increasingly significant causes of death for the 25-44 age group in general, and for males in particular, the study says.

In the 45 to 64 age group, cardiovascular disease and cancer were the leading causes of death for both men and women in both 1931 and 1981.

The mortality rate due to cardiovascular disease reached the peak in 1951 with rates per 100,000 persons of 690 for males and 380 for females. The rate has since declined to 450 for males and 160 for females in 1981. By contrast, the mortality rate due to cancer continued to increase for males from 200 per 100,000 in 1931, to 310 in 1981. For females the rate fluctuated until 1961 and has increased steadily since then, reaching 250 per 100,000 in 1981.

The third leading cause of death in the 45-64 age group for both men and women continues to be accidents, poisonings and violence, according to the study.

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Check page 17 for our Calendar of Events to see what's happening in your area. The Calendar also provides you with advertising deadlines.

Black ribbons to keep hope alive in Eastern Europe

... continued from page 1.
when they were about 12 years old, fled to Finland from Estonia with their parents in 1944. From there they went to Sweden. In 1949 the family immigrated to Canada.

Today there are about 30,000 people of Estonian descent in Canada, he estimates. Estonia itself has a population of about 900,000. He recalls that in 1941, from June 14 to 17, 10 per cent of the population was deported. A similar "three-night deal" took place in 1947. "A knock on the door in the middle of the night, people were herded into cattle cars and were never seen again."

Latvia and Lithuania experienced such deportations at the same time. The purpose of these deportations was to remove people who were not friendly to Soviet occupation. At present Latvia, Lithuania and Estonia have a combined population of seven million.

Keeping the flame alive

The hope of regaining independence has not died out among his people, says Hess. "It's a foreign regime that runs the country. The take-over of these three countries has never been recognized by major countries such as Canada, the United States, France. Nor has the United Nations given recognition to the Soviet Union's territorial claims."

His claims that Estonians do not fully accept the status quo are backed up by a late-August news story in *The Globe and Mail*. It reports a brief revolt by a group of 200-300 Estonian men who had been conscripted for clean-up duties near the Chernobyl nuclear plant. When they were told that their two-month work term had been extended to six months, the mood became one of "indignation, extreme bitterness and despair," says the report, quoting an Estonian journalist. It ends by stating that "Estonia is one of the most Westernized of the Soviet Union's 15 constituent republics, and nationalism runs high there."

Flags representing many Soviet-occupied countries testify of the desire for liberation; faces show a grim earnestness.

International Black Ribbon Day is meant to keep the flame of hope alive. It will be an annual event from now on, according to organizers. "We are starting out by pointing to the conditions behind the iron curtain," said Hess. "We will move forward from that point."

Jews for Jesus rights upheld: implications for other Christians

TORONTO, Ont. (JFJ) — The Provincial Offenses Court recently set aside the conviction of the municipality of Metropolitan Toronto regarding the distribution of religious literature.

It began when two Ontario Bible College students were arrested for handing out religious literature at Exhibition Stadium on October 16, 1985.

They were convicted, based on a city by-law passed a few months earlier which says that "no person shall in Exhibition Place distribute or display any circular or advertisement or imprint, stencil or affix any notice or bill or other paper to any tree, bush, shrub, fence, post, motor vehicle, building or structure."

During both students' hearings, constitutionality arguments were raised concerning the by-law and dismissed by the respective hearers.

The appeal was held on July 10, 1986, before his honour Judge M.A. Charles and the Provincial Offenses Court in Toronto. Upon review of the facts, the following judgment was rendered by Mr. Charles:

"I agree with the submissions made by counsel for the appellate in both charges. I think the most relevant case which is the Committee for the Commonwealth of Canada and Her Majesty in right of Canada, Francois P. Chandelan against Her Majesty and the right of Canada said, 'Exhibition Place is a public place because it is open to the public. It permits people to enter, this is common knowledge. The accused were distributing pamphlets trying to propagate their religious beliefs. As long as they did not make a nuisance of themselves, they could do so.'

"Counsel for the prosecution said they were displaying an advertisement, but this literature is not an advertisement at all. Therefore, it is not necessary for them to obtain a license from the board. I understand if they were just putting up signs at Exhibition Place displaying them, then they would have to obtain a license. But this provision as it stands is very wrong. It certainly derogates from the rights of the individuals to give free expression of their religious beliefs. In these circumstances that I find Section II.1.e as it stands unconstitutional. The appeal is allowed, conviction set aside."

Steve Cohen, director of the Toronto branch of Jews for Jesus, made the following observation:

"We are entering a challenging period in Canadian history. The constitution is newly placed, and there is no general case law as yet which addresses the freedoms of religious expression. For the sake of the gospel, we are encouraged that this ban on literature distribution at Exhibition Place has been declared unconstitutional. Our desire is to reach all people with the good news that Y'shua, our Messiah, has come. We hope to continue literature distribution at sporting events at Exhibition Stadium in the future."

National newspaper bans tobacco ads

... continued from page 1.
for example — because, unlike alcohol, "tobacco is unsafe when used *precisely the way the manufacturer intends*. Society has an interest, both in human and financial terms — smoking costs an estimated $6-billion a year in health costs in Canada — in trying to prevent further addiction."

The *Globe* admits that there should be a "compelling public interest" before a newspaper or a government takes the "extraordinary step" of banning the advertising of a legal product. But it believes that that compelling interest is "undeniable."

Industry representatives — and government officials — will likely be watching carefully for the effects of the *Globe's* stand. (It is Canada's foremost business-oriented newspaper with a coast-to-coast daily circulation of 317,000). So far, there has been no reaction to the *Globe's* announcement.

salt and pepper

Our reliance on "experts" is worrying me.

It seems that we are sure that if we have not consulted an expert or read a book by one, our marriages are going to fail, we will not have well-adjusted children, we are going to get bogged down in mid-life crises, our senior years will be unbalanced, our finances will be in a mess, and our future insecure.

I came to this conclusion after listening to the radio which informed me that experts on everyone of the above subjects (and many more) are going to hold seminars in the next 10 weeks. Record attendance at previous seminars proves my point.

Oh, I agree that it is good that there are experts in all these fields to assist us when we really have problems, but by running for advice when we are not even troubled, we might become troubled because we don't need advice!

Where, oh where, has our common sense gone!

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

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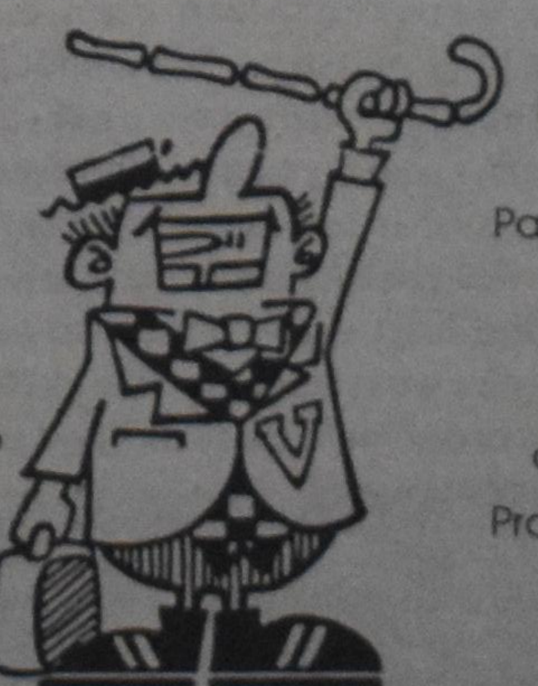

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Church

Marian Van Til, page editor

Pastoral Pondering

Guilt revisited, #2

Siebert VanHouten

Last time we mentioned that to deal effectively with guilt we must also admit to our shame and embarrassment. Grace can only renew us if we are open and honest with God and with ourselves. However, shame and embarrassment are not the sole source of our guilt feelings. Guilt feelings also are produced by low self-esteem and perfectionism. We see ourselves as failures. No matter how hard we try, we are never good enough. We try our best to meet the expectations that God, and others place on us or we place on ourselves. We never meet them. As a result we feel guilty.

An example might help. Suppose you see your son or daughter's report card with average marks. What will you say? Are you going to scold the child for being lazy and irresponsible even when you know he or she has done his or her best. Scold her and she will grow up with a very low opinion of herself.

Every time she tries to do something and feels she has failed, the guilt feelings will overpower her. When she prays for forgiveness, she does not expect God to understand or even listen. She has been taught that nothing less than perfect will do. She will continue to feel guilty, and the guilt will increase.

Trying to fulfil unrealistic expectations

Many Christians have been raised to assume that they can approach God only if they are without sin. Many feel they can please God by keeping a long list of do's and don'ts, only to find out that they have failed. Many of our guilt feelings arise because we try to please other people and their expectations of us. Much of our guilt experience is not from knowing that we are sinners. Much of our guilt comes from our upbringing, our sense of inferiority, and our attempts to fulfil unrealistic rules and regulations. As someone has said, we are addicted to guilt. We "pride" ourselves in our depravity.

What is difficult is that such false guilt is so intertwined with real guilt. They are sometimes difficult to separate. When is shame genuine because we did not put God first in our lives, or when do we feel ashamed because someone said we are no good? It is not always easy to know. When must we repent of wrongdoing, or when must we simply accept that we made a mistake? The line of distinction is often blurred. When have we by our action transgressed God's will, or when have we broken a human custom, hallowed as it may be by us? The difference is not always easy to discern.

Not out of custom ..

One of the ways in which to deal with false guilt is to accept responsibility for our own actions and behaviour. We cannot believe for our children; we cannot expect our parents to believe for us. We need to accept God's grace for ourselves. We believe in being *Reformed*. That means that each generation must search out God's will anew. We cannot accept customs and habits from our forebears simply because that is the way it has always been done. We can learn from them, but we cannot slavishly follow in their footsteps. We cannot insist on the good old days because the good old days were not so good.

God's grace renews also my understanding of how He calls us to live. He calls us to use freedom responsibly. He calls us to live a life that is filled with His life-renewing Spirit. Paul calls us to grow and mature in Christ. As we mature so we also begin more and more to recognize what is true service to Him, and what is service to others in order for them to like and accept us. "Perfect love casts out fear."

Rev. Van Houten is regional co-ordinator of pastoral services, based at the Hamilton Psychiatric Hospital, Hamilton, Ontario.

Fundamentalists hold world congress

GREENVILLE, S.C. (EP) — What do Billy Graham, Jerry Falwell, W.A. Criswell, Pat Robertson, Luis Palau, Jack Van Impe, Leighton Ford, Paul Cho and Jimmy Swaggart have in common? None of them would have been welcomed by the Christian fundamentalists who met in early August at Bob Jones University (BJU) for the World Congress of Fundamentalism.

BJU fundamentalists are very separatist, and view with disdain popular ministers such as Falwell and Graham, who associate with people who don't "hold to the fundamentals" of the faith. They also stoutly oppose the Roman Catholic Church, the World Council of Churches, and ecumenical movements.

"We fundamentalists, we are building on the solid rock [of Jesus Christ]," the Rev. Ian Paisley told the congress. Paisley, leader of the Free Presbyterian Church in Belfast, said, "If you go to the World Council of Churches, they have rejected the stone. If you go to the Church of Rome, they have rejected the stone."

Paisley called Fundamentalists guardians of "the remnant testimony of the people of God."

Subjects covered during the convention include fundamentalism's history, "The Teen's Place in Fundamentalism," "Rome and the Fundamentalist," "Is Fundamental Preaching Shallow?" "Increasing Problems with Government Interference," "Sordid Results of Humanism," and "The Separation of the Fundamentalist."

Irish voters reject divorce proposal

DUBLIN, Ireland (EP) — Irish voters rejected by more than three-to-two a proposal to legalize divorces in certain cases. The constitutional amendment, which would have allowed divorce when the marriage had failed for at least five years, was opposed by the Roman Catholic Church, which claims 90 per cent of the Irish population as members.

"It is a God-given eternal law that marriage is indissoluble," said Alice Glenn, member of Ireland's Parliament. "Why should a minority expect society to stand on its head for them?"

In calling for legalized divorce, Prime Minister Garret FitzGerald asked voters to "show compassion" for an estimated 70,000 estranged couples in Ireland.

Journalist expects no change in Albania's atheist policy

TIRANA, Albania (EP) — No radical change in Albania's attitude toward religion will follow last year's death of Enver Hoxha, according to a British journalist who just visited the country. Dan Wooding, chief correspondent for the California-based Open Doors News Service, spent nearly two weeks in the People's Socialist Republic of Albania, which declared itself to be "the world's first atheistic state" in 1967.

"Even though Enver Hoxha, the iron-fisted leader of the country since 1944, died last year, I was told by people in authority in Albania that there will be no change in their path of atheism," said Wooding. "At present, all churches and mosques are closed, no one is allowed to own a Bible, or even name their newborn with a religious name. None of this will change."

Wooding said he had heard reports that Albania's new leader, Ramiz Alia, has declared that people should not be imprisoned or punished for praying at home. "If this information is correct," he noted, "it will be an extremely significant development since Albania was officially declared atheistic in 1967, and has severely punished religious worship in private homes in the past."

While the present leader, Alia, was the man behind the rewriting of the national constitution to produce the official atheistic stance, Wooding says change is possible. "Albania could follow the same path that China did after the death of Mao," he concludes. "There is evidence that many people are disillusioned with the current system and are searching for another truth. We hope that, as in China, Albanians will also find the whole truth, the real truth."

Good News Bible passes first decade

NEW YORK, N.Y. (EP) — The *Good News Bible* in Today's English Version is 10 years old this year. More than 22 million copies have been circulated since the American Bible Society launched the new translation in 1976. The *Good News New Testament*, once known as *Good News for Modern Man*, is exactly twice as old. Almost 75 million copies of that publication have been produced and distributed throughout the world.

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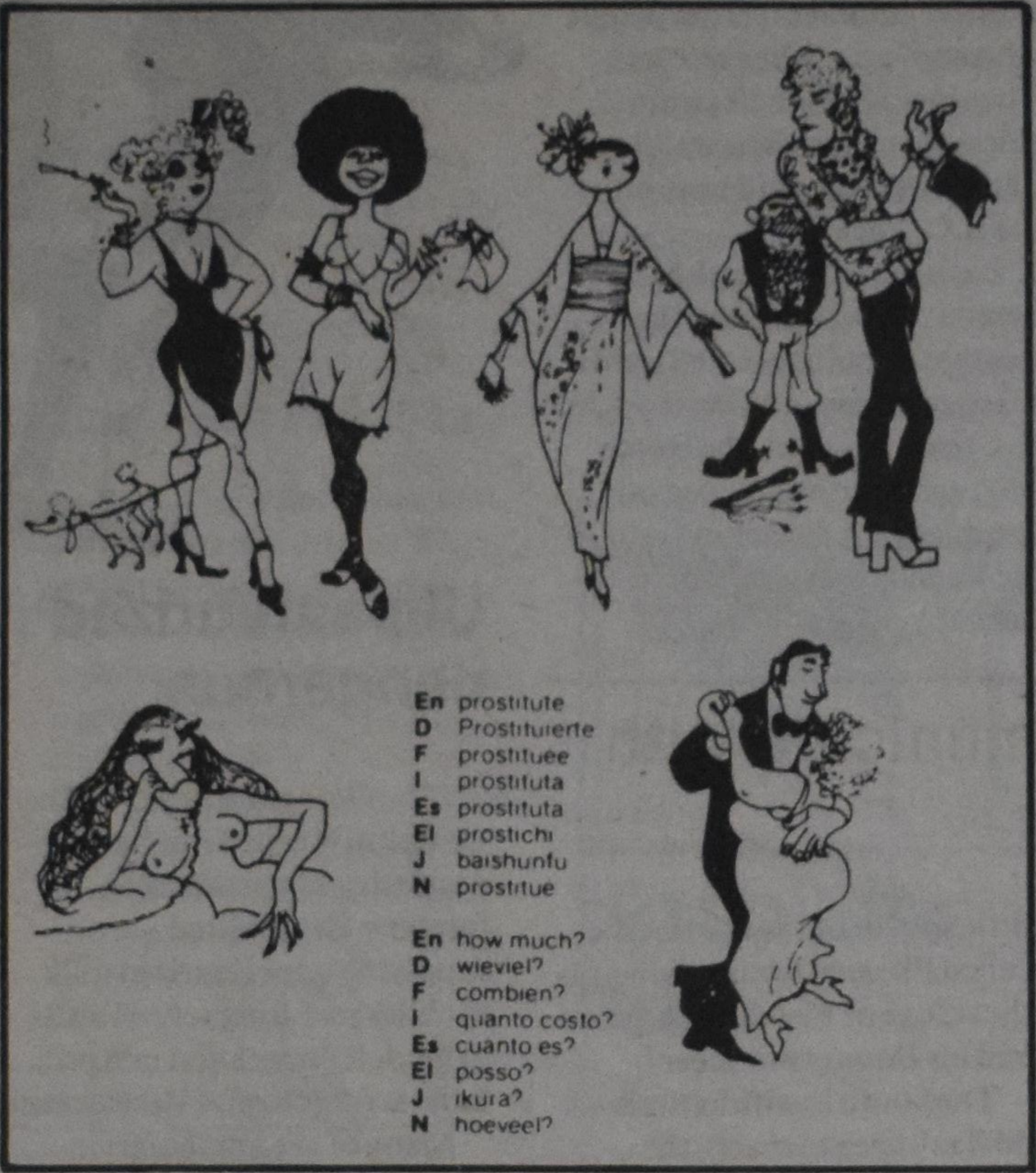
Asian Church Women's Conference combats prostitution

GENEVA (RPS) — "Order your bird, today. Six-week trial offer," is a blurb printed in a catalogue from West Germany showing pictures of girls from third world countries who, thinking to better themselves in Western Europe, are induced to sell themselves as mail-order brides. The sad fact is, that while these young women are told that rich men will marry and take care of them, it is mostly working-class poor who get involved in the business, marry the women, usually wind up beating and abandoning them, and then order another bride.

Besides the mail-order business between Western Europe and the Third World, tourism and prostitution spell big profits for the operators and slavery for the women, girls and boys who fall into their hands. Visitors to these



nations — businessmen, conference attendees and vacationers — are offered services of every type, including children of both sexes. Girls and boys are sometimes sold into prostitution to help supplement the family income or reduce the number of mouths the parents have to feed. Women living in remote mountain villages are lured into the industry with promises of wealth and a better life, only to discover that they become physically trapped and cannot leave when they wish.

For several years, various ecumenical coalitions have been raising the Church's awareness of third world tourism and prostitution. In November 1985, for instance, the Asian Church Women's Conference (ACWC) met in Taiwan to focus on the problem. In December that same year, the Ecumenical Coalition on Third World Tourism, based in Thailand, offered a workshop for theological reflection on tourism, its purpose to provide a first step towards an international, ecumenical and theological response to the issue. While Christians comprise most of those involved, others of different faiths, such as Buddhist, are actively participating as well.

To become aware and become involved, write: Asian Christian Women's Conference (ACWC) 91-175 Shin Soo Dong, Mapo-Ku, Seoul 121, Korea; Ecumenical Coalition on Third World Tourism, P.O. Box 9-29, Bangkok, 10900, Thailand; World Council of Churches, Women's Department; Route de Ferney 150, 1211 Geneva 20, Switzerland.

Solution to women ordination controversy: don't ordain men

UNLEY PARK, Australia (EP) — "The simplest answer to the problems surrounding the ordination of women is to stop ordaining men," according to Dr. Barry Chant, principal of Tabor College, located here.

"I don't know any New Testament evidence for either the ordination of men or women in the way we do it today," he told the audience at an orientation night recently. "What we do see in the New Testament is a recognition of gifts and a willingness to see those gifts expressed for the benefit of all, regardless of sex."

He added, "In the secular sphere, people keep their jobs as long as they can do them well. They are appointed for their abilities and efficiency and lose their jobs if they don't perform well. Why should it be any different in the church? In fact, if we placed more demands on performance, we might have a much more effective church in Australia today."

Chant noted that both Old and New Testaments teach that God will pour out His Spirit on both men and women, and that both sexes will prophesy and see visions. Prophecy, he argued, is clearly a public ministry.

Chant objected to the idea of ordination as elevating a leader and distinguishing a clergyman from the rest of the congregation, and called that idea foreign to the Scriptures. "All leadership in the New Testament is both charismatic and co-operative," he said. "This means that people serve according to their gifts as led by the Spirit and that they do this in the context of a team of fellow-workers. Leadership then becomes functional, not titular."

He continued, "In fact, there is no known example of solo leadership in any first century church — it was always a team of elders who led. Words like "bishop" and "pastor" are job descriptions, not titles. The word "reverend" has no New Testament authority at all."

Chant concluded that if all believers simply took their place according to recognized, God-given gifts, there would be far less hassle over the role of women.

A first step toward freedom?

TIRANA, Albania (EP) — People can now talk about religion in Albania, the world's only officially atheistic nation. The change came about through a slight alteration of the law, which still forbids all religious functions, such as holding a church meeting or owning a Bible. Peter Deyneka of the Slavic Gospel Association hopes this small change is the first step toward freedom for Albanian Christians.

Church of England affirms virgin birth, resurrection, and postpones ordination of women

LONDON, England (EP) — The Church of England's House of Bishops has released a statement affirming literal belief in the resurrection and virgin birth of Christ.

The 39-page report "stresses that Christianity is a house built on the rock of actual events," according to Archbishop of Canterbury Robert Runcie.

Bishop of Durham David Jenkins, who raised a stir in 1984 when he announced that he doubted the virgin birth and resurrection, criticized the report for not being "more open, relaxed and creative."

The report doesn't banish liberal interpretations, and admits "The divergent views to be found among scholars of standing are reflected in the thinking of individual bishops." The document also encourages "the responsible pursuit of historical criticism" but notes "severe limits to what critical study can achieve."

The Church of England's General Synod, meeting in early July, grappled with questions relating to ordination of women. The 574-member policy-making synod postponed the issue for at least six months, after hearing warnings that the church could be split if women are allowed to become priests.

The synod also voted against allowing women ordained abroad to officiate in England, despite Runcie's support for the proposal. About 750 women have been ordained in the 70-million-member Anglican Communion worldwide, but none have been ordained by the Church of England. Pope John Paul II told Runcie that ordination of women as priests by some Anglican churches is an "increasingly serious obstacle" to an eventual Anglican-Roman Catholic reunion. Catholic-Anglican commissions have been discussing possible reunion of their churches for 16 years.

Consistories: Please send in all church news (calls accepted, declined, etc.) to Marian Van Til. **See page 2 for address.**

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Science/Medicine

The Dutch mile is a riot of colour

Alyn Edwards

(Canadian Scene) — There are two major attractions along the 19-kilometre route of Vancouver's new Skytrain automated light rapid transit system — Expo 86 and the Dutch Mile. Both are attracting a lot of attention.

The Dutch Mile is an area, mid way on the elevated high speed commuter train system, that is ablaze with flowers. Members of British Columbia's Dutch-Canadian community rose to the challenge when the provincial government requested community participation in beautifying the area beneath the guideway.

Albert Vanderheide, publisher of the Dutch language weekly newspaper *Windmill Herald*, heads up the Dutch Mile Committee which has enlisted financial support from the community. "As a community, we wanted to raise our profile and we felt this was a good way of doing it," Vanderheide recalls. He says the committee's requests were always met with a positive response. With KLM Dutch Airlines as the major patron sponsoring the undertaking, 100,000 bulbs shipped over from Holland were planted last fall. Much of the work was accomplished with volunteer effort.

This spring, the Dutch Mile was a riot of colour as 50,000 tulips bloomed, along with an equal number of hyacinths, daffodils, crocuses and muscaris. Early in June, the tulips were replaced with 24,000 bedding plants donated by Houweling Nurseries of Langley. The three tons of flowers were planted by volunteers in one weekend. The efforts of the Dutch Canadian community are being rewarded with telephone calls, letters and positive comments from people who appreciate the gardens. They include both Skytrain rides and pedestrians walking underneath the guideway on the B.C. Parkway.

Each year, the Dutch Mile committee will increase the number of bulbs planted until it reaches the one-million mark in five years. By then, the Dutch Mile will have broadened out considerably, stretching into the Vancouver suburb of Burnaby.

Expo visitors communicate with the world

(Canadian Scene) — In the Canada Pavilion at Expo 86, there's a radio exhibit, where amateur radio operators, known as "hams," may speak to other hams throughout the world. They've made contact with "hams" in 70 other countries, including Brazil, Wales, New Zealand and even a little spot in the South Pacific called Pitcairn Island, famed as the refuge of Fletcher Christian and his *Bounty* mutineers.

The South Pacific is the most difficult area to reach, the "hams" say. The reason? Nothing more complicated than the fact that Vancouver's Pan Pacific Hotel is in the way.

Painless insulin injection made possible

(Canadian Scene) — Advanced Medical Technologies Inc. of Charlottetown, Prince Edward Island has developed a painless insulin injector for diabetics.

Following years of research and testing at a Montreal hospital, the injector is now available to the country's estimated 100,000 diabetics. The injector delivers insulin under air pressure through a hole in the skin many times smaller than that made by a hypodermic needle. The insulin spreads over a wide area, resulting in a more rapid and even absorption and does not leave a build-up of scar tissue.

Unpasteurized milk can be dangerous

(The Globe and Mail) — The Lambton Health Unit has decided not to prosecute a farmer who admitted supplying unpasteurized milk to children during school visits to his dairy operation in April, but it refuses to give its reasons.

Many of the kindergarten and pre-kindergarten pupils from Sarnia, Ont., subsequently became ill with a potentially fatal strain of E. coli bacteria.

The Ontario Health Protection and Promotion Act, passed in 1983, says it is illegal to "sell, offer for sale, deliver, or distribute" milk that has not been pasteurized or sterilized.

More than 25 schoolchildren were affected by the E. coli outbreak. Three of the children suffered kidney failure and spent weeks in hospital. The three have improved and no longer require kidney dialysis, Dr. Duncan said.

The farm's owner admitted to investigators that the children were fed raw milk during supervised school visits on April 7 and 8.

The rare E. coli strain could not be isolated from the farm's milk, but the bacterium was found in feces from a calf.

Her eyes may write volumes

(Canada Reports) — Chantal Bedard, a 16-year-old cerebral palsy victim, is learning to use a specially designed pair of glasses to type with her eyes.

The new, high-tech glasses have a display of 60 letters, numbers and control functions and a sensor that picks up and registers the slightest eye movement.

To type out a message, the Ottawa girl looks at each letter or character, one by one, until her eye position is measured and the selection is recorded by the computer. To verify the choice, she must continue looking at the letter until a red light comes on behind it.

Each letter can be typed by the printer as it is chosen, or stored in the computer memory and printed when Chantal has completed a sentence.

The glasses were designed and developed by Dave Kahn and Jan Heynen, two Bell Northern Research engineers.

Chantal, a special education student, has learned to read in English and French to the grade six level, but she can't talk and has only been able to communicate through eye movement and facial expression by visually selecting symbols that represent words or phrases from cards.

While the process of learning to communicate with the glasses is slow, Jan Heynen said Chantal should eventually be able to type 20 words a minute or more. He said she'll also be able to hook up to a home computer.

Heynen said the device will be manufactured under the name Eye Link in the near future and will cost about $2,000, not including the printer.

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Winter: Dr. George Vandervelde: New Testament
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EDUCATION

Fall: Dr. Harry Fernhout: Moral/Values Education in Christian Perspective
Wednesdays from 7 to 10 p.m., September 17 - December 17
Winter: Dr. Harry Fernhout: Central Issues in Christian Philosophy of Education
Tuesdays from 7 to 10 p.m., January 13 - April 14

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Family

Religious leaders meet to focus porn debate

NEW YORK, N.Y. (EP) — Religious leaders from Evangelical, Protestant, Roman Catholic, Orthodox and Jewish bodies met in July to debate on "hardcore and child pornography." The group, representing a combined constituency of about 150-million, was brought together by the National Coalition Against Pornography (NCAP).

"Hard core pornography — the kind that promotes rape, violence and degradation — is not a conservative or liberal issue," said Dr. Jerry Kirk, a Presbyterian minister who heads NCAP. "It's a major problem all Americans need to confront. For some, pornography is a religious issue. For others, it is a moral issue. But for everyone, pornography has become a public safety issue. The safety of women and children compels us to take a united stand against this moral pollution."

The group rejected censorship, which they defined as "actions being taken against materials which are protected by the First Amendment." Instead, the group focused its attention on pornographic materials which have been found legally obscene, and therefore are not constitutionally protected.

"We are in unanimous agreement that hard core and child pornography, which is not protected by the Constitution, is an evil which must be eliminated," said a communique released by the group.

Mobile cinemas reach thousands in Africa

ACCRA, Ghana (EP) — Challenge Enterprises now has six mobile cinemas on the road, with the potential of reaching over 30,000 people nightly with gospel films.

"You can't ask for a more cost-effective ministry," said SIM missionary Len Perry, manager of Cinema Today. "On average, a cinevan visit to each town costs only $50, and reaches an average of 5,468 people. That's about one cent per person. But even with the ability to reach this many people so inexpensively, the task has only just begun. This is a growing nation of over 12-million people."

In the past year, over 17,000 people expressed serious interest in following Christ through contacts made by mobile cinemas.

Cinema summaries

Marian Van Til

Stand By Me

Rated Adult Accompaniment
Stars Wil Wheaton, River Phoenix, Corey Feldman, Jerry O'Connell, Kiefer Sutherland
Directed by Rob Reiner, from a novella by Stephen King

Stand By Me, as one critic has pointed out, is a film about 12-year-olds for 40-year-olds. It could be added that it's really about 12-year-old boys for 40-year-old men. The movie will appeal particularly to men: it is a poignant portrayal of four male friends on the brink of manhood.

However, as such, it is a fascinating and sometimes puzzling world for women to look in on as well.

The boys set off on a two-day trek to look for the body of another boy who has been hit by a train. (They'll be local heroes if they discover the body.)

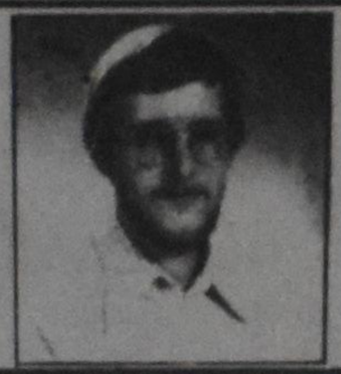
Along the way, they irrevocably grow up. Their real discovery is themselves; the town seems smaller when they return and things will never be as they were.

The boys are studies in contrasting personalities. There's Gordie (Wheaton), sweet-tempered and smart, who becomes the adult writer who tells the story, looking back on that important summer. There's Chris (Phoenix), the tough-but-tender ring leader from the wrong side of the tracks, who's smarter — and wiser — than anyone but Gordie will give him credit for. Teddy (Feldman) is the feisty wise aleck who every day tries to make up for the fact that his abusive father is crazy. And there's Vern (O'Connell), the fat kid who's a little more babyish — a little more shy, a little more scared — than the others.

Together they present a peculiar but captivating picture of boys growing up in the late 1950s — their games, their talk (which is blatently scatological), their music, their fears, and their love for one another. The look back is a nostalgic, sentimental one, perhaps more so than women's evaluations of their own 12th summers would be. In his adult role as narrator, for example, Gordie comes to the conclusion that he, at age 40, has never since had better friends than those he had at 12. He wonders if anybody does. How many women would come to the same conclusion? That's an example of what makes this all-male movie interesting for women.

At times, the boys seem to be endowed by the screenplay writers with insight, an ability to analyze people, and a vocabulary beyond that with which such 12 year olds would be endowed. That is one of the film's mild flaws. The other, more serious, emerges after reflection. In a climactic scene, Gordie gets a teen-aged punk to back down (the punk is viciously harassing Chris) by pointing a gun at him and threatening to kill him. The audience fully believes he will, though his character has all along been of a much gentler sort. His friends seem to interpret Gordie's gesture (as he seems to himself) as showing the older boys that he has become a man — he can intimidate with a weapon.

There is also the assumption, as in so many movies — even those we'd *like* to be able to call good ones — that life occurs in a closed universe, i.e., without a spiritual dimension. That could be the film's most fatal flaw.



MEDIA SCAN

Problems with the anti-pornography bill

Henry Knoop

Before John Crosbie left his post as Justice Minister, he introduced to the Canadian public what has become a much-discussed and controversial anti-pornography bill. Pornography is defined in the bill as "any visual material showing vaginal, anal or oral intercourse, ejaculation, sexually violent behaviour, bestiality, incest, necrophilia, masturbation or other sexual activity." The definition of "degrading pornography" includes "an act of bondage or any act in which one person attempts to degrade himself or another ...."

The bill was promoted as a statement of common practice, as a means of addressing what Mr. Crosbie felt were the concerns of a majority of Canadians, but the furor it caused, and is still causing, seems to indicate that something is seriously wrong. The Canadian Coalition Against Media Pornography, for example, reacted by stating that the bill has little chance of ever becoming law because it confuses erotica with pornography, sex with hate. Erotica and sex in movies is acceptable to most viewers, pornography is not; this bill lumps the two together.

No exceptions

Jay Scott, film critic for *The Globe and Mail*, reacted with similar disfavour in a feature article (August 2, 1986), claiming that "It was instantly clear to anyone with no more than a casual knowledge of common practice in contemporary mass market movies that the bill's definition of pornography would make it theoretically possible to prosecute through the courts, or to prohibit through censor boards, some of the most popular pictures of the past 20 years."

Perhaps, though, the clearest examples of where the problem of censorship and pornography surface are in two movies of the last few years. The first is a National Film Board picture entitled "Not a Love Story" which was banned by the Ontario Board of Censors, as it was then called, because it depicted scenes of horrific pornography even though the purpose of the movie was to expose pornography as the disgusting industry it is. Because the film contravened community standards of acceptability, the Board felt itself powerless to make an exception in this case even though it approved of the film's methods and message. Such an exception, they feared, would inevitably lead to others and open the floodgates.

Doesn't evaluate intent

The second example involves a movie currently showing in theatres entitled "Salvador." In re-creating events in El Salvador over the last decade, the movie includes the rape-murder of four nuns in a scene which is for the majority of viewers an almost unbearably shocking, yet revealing, experience. It does more to communicate the reality of degradation, of rape and violence, than thousands of words and hundreds of newscasts. This is what it looks like, the film says, and it demands that the viewer recoil in horror.

The issue here is the inability of the Censor Board to evaluate *intent* as a legitimate criteria for consideration. No film critic or serious filmmaker wants to defend pornography involving children, or pornography that communicates an implicit approval of torture, rape, or degradation. What they do want to defend is what they consider to be the legitimate right of filmmakers to make films that explore and analyze the human condition in a truthful, serious manner. The banning of "Pretty Baby" and the trimming of "The Tin Drum" considered to be two such films, resulted in a storm of protest a few years ago. The Crosbie bill would not help solve this problem.

Quagmire of subjectivity

Also at issue here is the Ontario Film and Video Review Board's reliance on "community standards" as the other main criteria for evaluating films and videos. Critics opt for a film classification system as a solution to the diversity of standards that now exist between such urban centres as Toronto and rural communities of Northern Ontario. Let each community decide for itself, or let the viewers decide for themselves on the basis of the classification.

Historically, says Jay Scott, the current system, with its vaguely defined Criminal Code standards and its even more vaguely defined "community standards" has resulted in a quagmire of subjectivity masquerading as objectivity. Although it has managed to protect Canada from the over-the-counter porn culture that afflicts the United States, it has also "protected" Canada from major movies the rest of the world has enjoyed without government interference. The Crosbie bill would only make matters worse.

What is our response to the current debate on this issue? What can we as Christians contribute to the discussion? Next month I hope to share some reactions with you. In the meantime, I invite your response.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

Feature

The devil will get you (If you don't watch out)

This account of how a preacher was assailed by the devil may at first strike the reader as being a little strange. Somehow our modern mind has conditioned us to think of Satan as an abstract force at best. Most of us have brought him down to the level of human failure. Temptations can usually be traced back to our actions and the environment we have created for ourselves.

But our church doctrines are very clear on the fact that behind human sin stands a created being called Satan and his host of fallen angels. We don't confess belief in Satan, not in our creeds either, because that would make him part of our hoping and trusting belief. Nor do the "three forms of unity" dwell much on the existence and power of Satan and his servants. But the Belgic Confession does say, "He also created the angels good, to be His messengers and to serve His elect; some of whom are fallen .... The devils and evil spirits are so depraved that they are enemies of God and every good thing; to the utmost of their power as murderers watching to ruin the Church and every member thereof, and by their wicked stratagems to destroy all ...!"

The Scriptures are very clear on the fact that Satan is a person. Jesus even saw him at times, as when he saw him fall from heaven or when he told him to get from behind Peter.

Hans Rookmaker, a Dutch professor of art, used to talk about the fact that modern humankind is in the process of eliminating angels and devils from its consciousness, and that "the death" of God is the inevitable result.

Do you still believe that devils exist and that they watch you closely? Test yourself by reading this story. Or are you too enlightened for this kind of stuff?

B.W.

Cecil E. Burridge

You don't believe in the devil? I do! Here's why.

A few years ago I wrote several different articles about "the artful deceiver" and how he beguiles and woos his victims. They were published in as many different Christian periodicals. The articles stated that the devil could not be eliminated but he could be conquered and driven away.

Readers were warned that Satan is always looking for opportunities to make a counter-attack and regain any lost ground he may have lost to Christ. They were urged to be constantly on guard, for he seeks to catch his victims when his presence is unsuspected.

Then I, who have always believed in the devil, was taken off guard.

At the time, I did not realize the terrible and vicious adversary was attacking me.

But when it was over, when the humiliating experience was behind me and I was able to think rationally, I knew that Satan had been in the church sanctuary that day — and I had been his target!

Why did he attack me so viciously? I believe the published articles had done Satan much harm. People read those writings and learned how to cope with the evil one. They discovered that the devil could be banished. They learned that the cure for evil action is Christian action. The Holy Spirit came into their lives at a vital moment, and there was no room for the unholy spirit.

Satan had to go! And go he did — right after me!

My worst hour

I was conducting the service of communion at the time. The church was a tiny one in a small community in Saskatchewan. (It is too embarrassing to divulge its name and exact location, though some who know may read this.) Satan came to humiliate me and put me to shame. He succeeded. It was my worst hour in 18 years of ministry.

The devil began, as he so often does, unnoticed. He caused me to stumble somewhat during the prayer prior to serving the elements of the Lord's Supper. Next, I forgot to announce the hymn which followed, so it was eliminated altogether.

Up to then, the mistakes were not glaringly obvious; so I felt somewhat secure. But then "the roaring lion" came at me and I began to tremble!

The service had progressed to the place where I was leading the congregation in the reciting of the *Apostles' Creed* — "I believe in God the Father Almighty ... and in Jesus Christ ... who was conceived by the Holy Spirit." But here, I said "crucified by the Holy Spirit." Satan had caused me to use the wrong word.

Still unaware of the evil adversary's presence, I began to think, "Why did I say 'crucified' instead of 'conceived?' "

And while I thought on this, I forgot where we were in the recitation of the creed. I stopped speaking, expecting the congregation to go on and I would pick it up from there.

But when I stopped leading, the congregation stopped reciting. I was compelled to explain that I had lost my place in the recitation. We began again. I was embarrassed, humiliated, ashamed; I was almost in tears! But I was to be mortified and humiliated still further.

Satan was there

The Lord's blessing was asked on the elements and they were consecrated. Then I began to serve the worshippers — the wine (grape juice) first, instead of the bread. Several people had been served before I realized what I had done. I was obliged to stop the proceedings and start again in the proper order.

More shame, more embarrassment. As an experienced, fully-ordained minister and leader of the flock, it was expected of me to conduct things in a decent, dignified, proper order — and I had blundered. But still more was to occur!

The bread was finally dispensed and I began to serve the wine. All went well until I myself tried to drink of the cup. Just as I put it to my lips I heard a loud smack on my left ear. It caused me to put the cup slightly to one side of my mouth and the wine spilled down over my cheek and on to the Communion Table.

I didn't realize it then, but Satan had actually hit me. I felt nothing for he cannot lay a hand on Christ's own. But I had heard him give me a blow on the ear. The devil had invaded the sanctuary of the church and dragged me through the mud of humiliation. I was completely abashed — I had been disgraced by the devil!

Satan must have joyfully and gleefully danced about me while I struggled to hold back the tears. It was *then* that I knew the "old serpent" had been present. Too late, I understood how he began so subtly and unnoticed, and progressed to bigger things until I was completely mortified and bewildered.

In the Name

After it was over, the congregation was most gracious. A few tried to console me by indicating that things hadn't been so bad after all. But most worshippers said nothing and I was grateful for their discretion.

The memory of that dreadful time has taught me to be ever on guard against the devil — even in church. Since that day I never begin such a service (or any service) without silently and prayerfully rebuking Satan in the name of the Lord. The devil hates the name of Jesus and this is the only effective method by which he can be banished.

Every Christian needs to be on guard. Satan still seeks to get even the best of Christians to occasionally stray from "the straight and narrow."

Satan doesn't bother non-Christians much. He already has them in his power. He just has to give them a prod once in a while to keep them under subjection and doing his will. But believers have to stay on the alert. Satan loves to catch Christians unawares, and use them, and humiliate them.

The remedy for evil is to turn to Christ for daily succour, blessing and guidance. If one constantly practises the presence of Christ he will become a better Christian and the devil will be kept at bay.

The devil will get you if you don't watch out!

Cecil Burridge is a retired pastor living in Oro Station, Ontario.

Illustrations on pages 10 and 12 by Marguerite Witvoet

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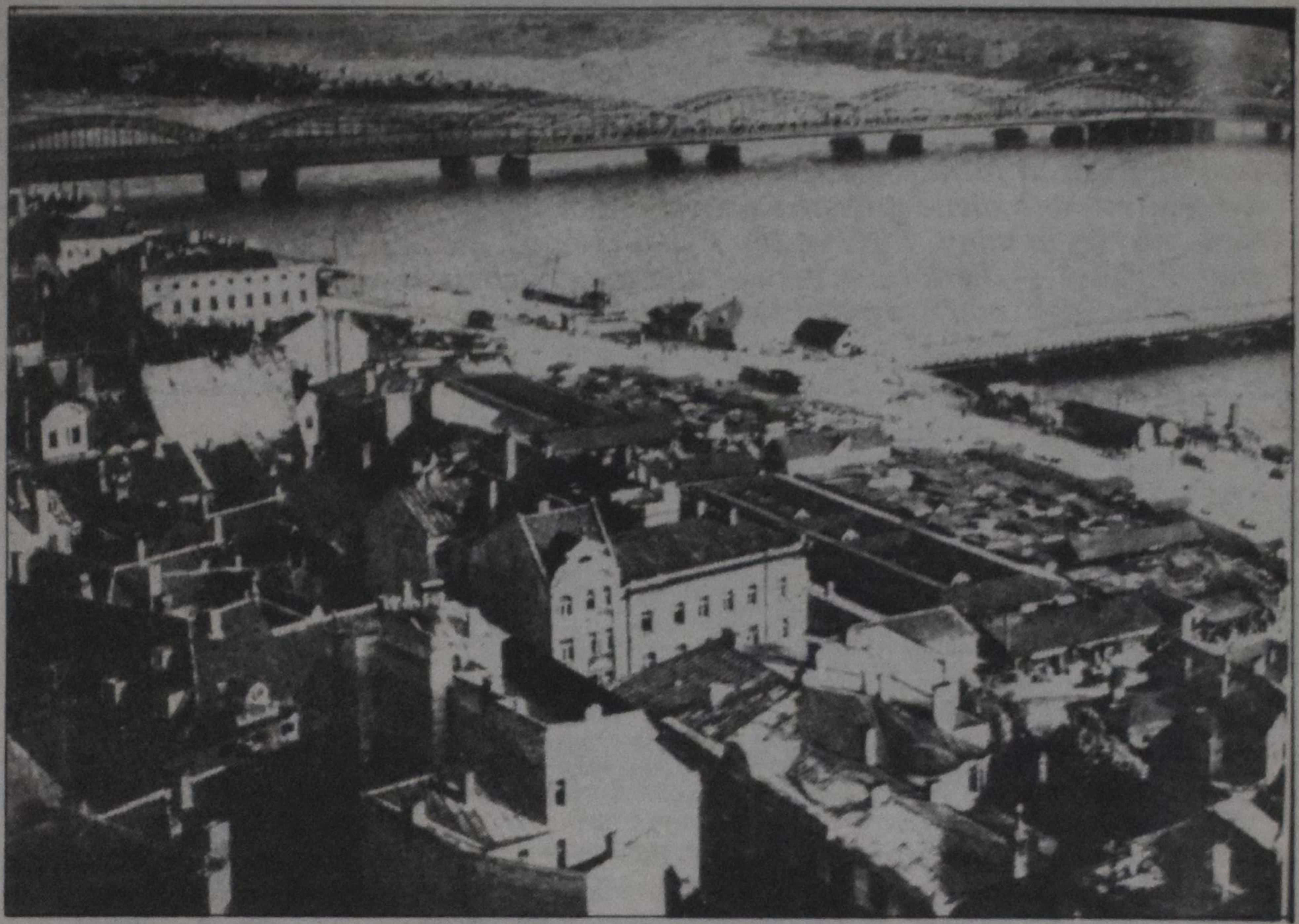
A faithful remnant in the Baltic States


Riga, capital of Latvia.

John H. Martens

Along the eastern shore of the Baltic lie three small Soviet republics: Estonia, Latvia and Lithuania. As part of the Soviet empire they are physically behind the Iron Curtain, although qua culture, religion, and political and democratic outlook, they have for centuries belonged to the West.

The Baltic Republics have often been fought over. In the Middle Ages the "Knights of the Teutonic Order" conquered much of the region, bringing Christianity and the iron rod of their rule.

Riga, the capital of present day Latvia, became a prominent centre of trade and Swedish influence. Roman Catholicism was the prevailing religion among the Balts. Not all Balts were, or are, of the same racial origin. The Estonians, for example, are closely akin to the Finns. In Tallinn, the Estonian capital, Finnish television with much Western programming is avidly watched because Finnish, a sister language, is rather easily understood.

In contrast to the Estonians, present day Latvians and Lithuanians are of purely Indo-European descent. Their languages are closely related and belong to the so-called Baltic group of Indo-European or Indo-Germanic languages. The Baltic people, like most European people, came somewhere from the East; it is not known just when the Baltic peoples first settled in their present habitat.

Baltic languages cousins to English

Nothing is more interesting than to realize that the Baltic languages are related to better-known and more widely spoken Indo-European languages like our own. In the Latvian *New Testament* we recognize many words as being related to our own equivalents. For example, Luke 2:10 — "But the Angel said to them," which in Latvian is: "Bet engelis uz tiem (them) sacya (said)"; and again in Luke 2:11 — "To jums sodien" in English is translated as "Today unto you (is born, etc.)."

It should be clear that the Baltic languages are cousins to our own English language. It is said that modern Lithuanian stands closer to its Indo-European ancestor than any other speech developed from this source. Lithuanian seems to have preserved many archaic features.

Shortly after the Reformation, Estonia and Latvia turned to Protestantism while retaining sizable Catholic minorities. Lithuania remained staunchly Catholic.

Peter the Great (c. 1700) conquered much of the region, driving out the Swedes and the local dukes and lords, but the Baltic Western-oriented countries preserved much of their heritage, and above all their religion.

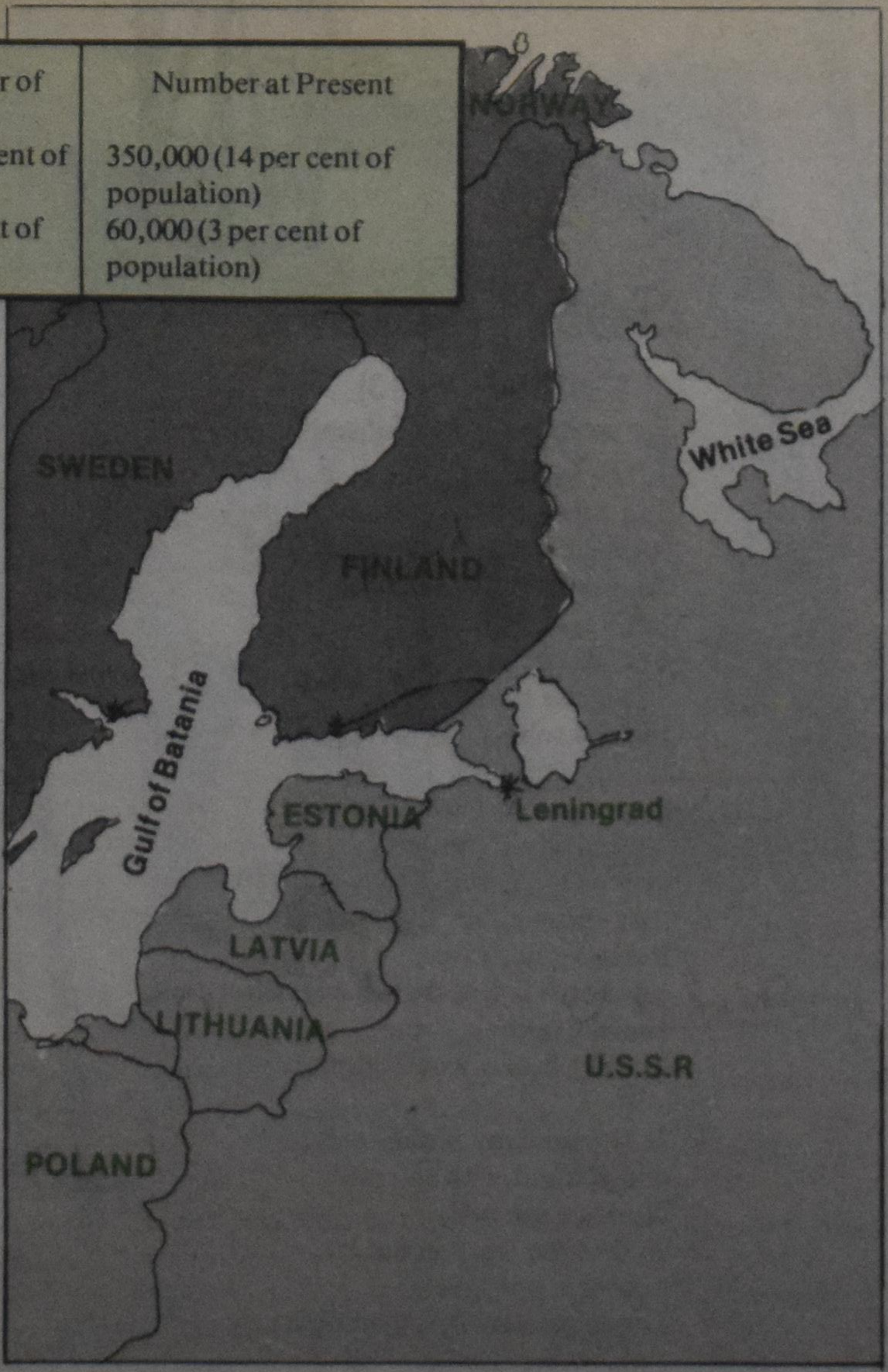
Invasion victims

It was not before the 20th century, however, that the Baltic Republics enjoyed a short period of national independence (1918 - 1940) during which they proved entirely capable of creating successful and prosperous states.

This too-short period ended with the beginning of World War II, when the Baltic nations became victims of the Russian and German invasions. They suffered terrible losses through mass murder and deportation.

Latvia lost a tenth and Estonia an incredible one-fifth of its population. Under Soviet rule all three republics have suffered from a deliberate campaign to destroy their national life, culture, faith and language. In Lithuania this campaign has been not as successful as in Latvia or Estonia. Lithuania was and is a homogenous country with Catholicism as a strong unifying force, not unlike the situation in Poland. Latvia and Estonia have suffered much more. The accompanying chart tells us that Lutheranism there has suffered a severe decline under Soviet rule.

	Prewar Number of Lutherans	Number at Present
Latvia	1,000,000 (56 per cent of population)	350,000 (14 per cent of population)
Estonia	800,000 (75 per cent of population)	60,000 (3 per cent of population)



Less than 10 per cent of weddings in Estonia are now performed in a church. The number of Lutheran clergy dropped from 209 before the war to 80 at present, while in Latvia there were only 76 Lutheran pastors in 1980, more than half ordained before World War II.

The Lutheran clergy are careful to work within the state-imposed restrictions although the picture is changing almost imperceptibly. Churches are becoming more willing to speak out and give leadership.

Physical and spiritual genocide

The use of Baltic conscripts in Afghanistan has caused strong resentment and much unrest. The nuclear issue is alive as much as anywhere else.

At the 1983 World Council of Churches meeting at Vancouver, Estonian Lutheran archbishop Konrad Veem drew attention to the physical and spiritual genocide suffered by the Baltic peoples under Soviet rule in a speech without precedent as far as Soviet churches delegates are concerned. In short there are signs of growing confidence and there is some open dissent, leading to arrests, imprisonment, or confinement to psychiatric hospitals.

What about Baltic Catholics? We noted that the Lithuanian Catholics have withstood Soviet pressure with considerable success. There was no religious division in the country for the Soviets to play on.

We also mentioned that Latvia and Estonia had sizable Catholic minorities. Indeed the Latvian Catholic community at present numbers 270,000 or one-tenth of the population; Latvia's Catholics are led by 89-year-old Cardinal Julyans Vaivods, a worthy, conservative bishop, who has served time in labour camps. Like many Eastern prelates he has suffered from certain dubious characters who have infiltrated his clergy. But he has maintained the morale and integrity of the overcrowded and impoverished seminary at Riga, which serves the scattered Catholic communities in the USSR except Lithuania.

In Latvia, 176 of the 216 Roman Catholic Churches are still open and served by 145 priests. The Roman Catholic Church in Latvia seems to be doing relatively better than the Lutherans, who with 350,000 members can count on the services of only 76 pastors, many of them aging; and whereas the Lutheran decline in absolute numbers was 65 per cent compared to prewar years, Latvian Catholics suffered a 40 per cent loss compared to the figures of the 1938 census.

Sheep among wolves

Estonia has only 3,000 Catholics and it is in this country that secularization has made its greatest strides. Hardly five per cent of the people there belong to any church at all. And yet that picture is changing too, as a recent upsurge in anti-Soviet activity, including nationalistic demonstrations, strikes and student protests indicate.

A remnant of the Church has remained faithful.

Is there any hope for a return to freedom of religion in the Baltic States? Or are the interests of small but once sovereign nations to remain submerged beneath the pressing issues of the present day — renewed detente and nuclear disarmament? Will the Baltic States some day return peacefully to the Western fold?

Will Lutheranism once again grow? Or will it become a memory only, just as Calvinism has disappeared from much of France and is hardly traceable in Geneva except in the form of stone monuments?

> *"Nothing is more interesting than to realize that the Baltic languages are related to better-known and more widely spoken Indo-European languages like our own."*

John Martens is an historian, free-lance writer living in Listowel, Ontario.

Poetry

The doggerel of Bert Witvoet

"I do not consider myself a poet," writes Bert Witvoet. "What I write can best be called ***doggerel.*** *One dictionary defines* ***doggerel*** *as 'rime trivial in sentiment and poor in execution.' Another one says* ***doggerel*** *is 'verse, comic in style and irregular in form.'*

"I guess both dictionaries have a very poor kind of versification in mind. I like to think that my doggerel is a little more refined — the form is regular and the execution is not too bad. You might call it a sophisticated kind of doggerel, or a pure-bred doggerel.

"Anyway, I write these things for relaxation. My idea of a good time is playing with language and poking fun at humanity while I'm at it. Translating Dutch songs or versifying Psalms is another favourite activity of mine.

"Sometimes, when the Holy Muse is smiling down at me, I even manage to write something that approaches the category of poetry. But I never count on it. Those times belong to the realm of the unexpected and the unlikely."

Limerick for Lammert and Gre

There once were two Drent'n from Drayt'n,
Who preferred serv'n Jesus to Sat'n.
They flew like 'n arrow.
On the path straight and narrow,
To avoid keep'n the angels wait'n.

(Note: "Drent'n," or more correctly "Drenten," are inhabitants of the Dutch province Drenthe, where local dialect dictates swallowing the last syllable of words.)

Me and my Barricuda

I amme a fisherman,
And amme very goode.
I trow out de line,
And I catcha a barricuda.

I walk to de car,
And I polish de hoode,
So for to display to de worl
My prize barricuda.

My pardner, he say,
"You are in a good moode."
I leff, "No wonder, my fren,
I catcha a barricuda."

My wife she shoute and akse,
"You bringge de foode?"
I sing, "You bètcha, Maria,
I got a prima barricuda."

I star to make fire
Mit sticks from de woode.
My wife, she make dough
For to fry my barricuda.

My wife, she say, "Tony,
Firs clean de fish, you shouldde."
"Mamma mia," I cry, "I forget
To cut open my barricuda."

De junk dat I drop
On de floor where I stoode,
De dog eat, cause he too
Lik-e de taste of my barricuda.

Me and my wife, we eat,
And she call me a cool dud-e.
"No one but my Tony
Can catcha a barricuda."

Wan she say dat,
I feele so goodde.
Cause I amme a fisherman,
And I catcha a barricuda.

Written in 1984
by Bert and Marguerite Witvoet
(father and daughter)

Song of love

(1 Corinthians 13)
tune: ***J'ai quitté mon île***

1. If I leave my country
and travel far and wide,
learn to speak a language
And two or three beside,
but have not love,
I am no more than a noisy gong,
I play the music
but the sound's all wrong.

2. If I gather knowledge
And solve all mystery,
say unto a mountain:
"Be thrown into the sea,"
but have not love
my worth is less than the smallest coin,
I might impress some
but our hearts won't join.

3. If I take my money
and share it with the poor,
sacrifice my body
so that the truth endure,
but have not love
I cannot count on the smallest gain,
I may have tried
but my reward is pain.

Love is not proud
it seeks the good of the other one,
All things may fail
but love goes on and on.

If God...

If God perchance had been Reformed
When earth out of the deep was formed;
Or if He had been Mennonite
When saying, "Let there now be light";
Or Presbyterian in his mind
While making plants after their kind--
This world would be a dull affair
With nothing brimming, nothing spare.

No flower would with colour bright
Infuse a scene with sheer delight.
The bees would have to wrest with force
Their nectar from a tight-lid source.
And butterflies would clip their wings,
Or shed their bars and coloured rings,
Then join the ants to become wise
On drudgery and "early rise."

Birds could not spend their frivolous soul
On songs that merely God extol.
Better to spend the last sunrays
In useful and constructive ways
Like cleaning out the dirty nests
Or getting rid of garden pests.
Streams should not wander but run straight
And narrow to the ocean gate.

Both men and women without sentiment
Would live on different continent.
And sperm would sail to female shore
On sterile ships, oh what a bore;
Be handed out in vial clear
At post offices four times a year.

There would not be a moon at night
If God had been a Mennonite;
No Shakespeare text for the librarians
If God had joined the Presbyterians;
No Romeo, whose blood is warmed,
If Juliet had been informed
That God was, after all, Reformed.

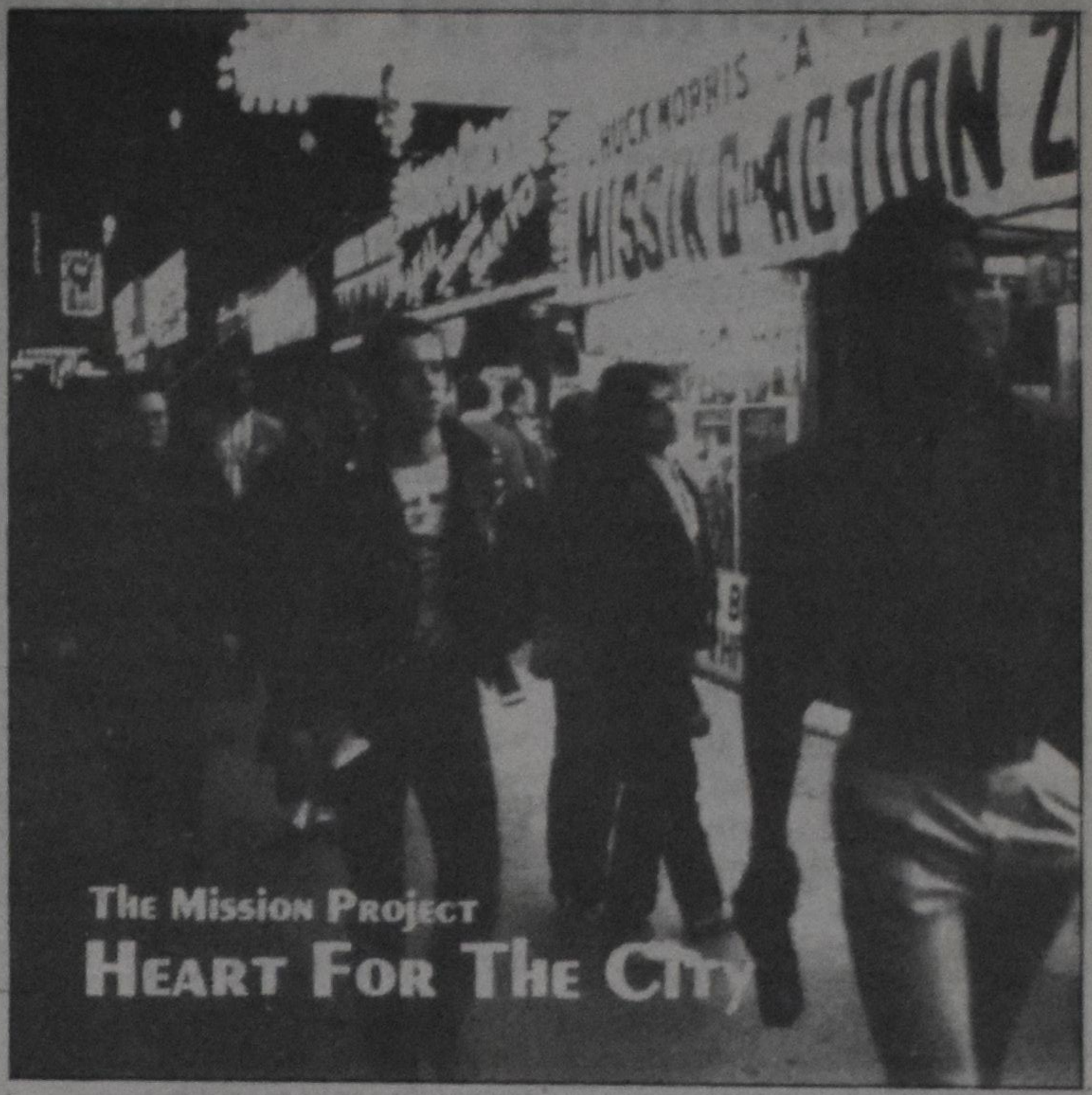
Birthday song for kids parties

(can be sung in the car on the way to MacDonalds)

MacDonalds M the golden
With fries and burgers blest,
Into thy crumbling cookies
Sink teeth and tongue compressed.
I know not, O I know not
What tastes await us there,
What birthday cake with sparkles,
What drinks beyond compare.

Record review

Heart for the city: The Mission Project



Producer: Bill Ryan; Engineers: Yuri Gorbachow, Franke Marrone; Studio: Master's Workshop, Toronto, Ont. Reviewed by Margaret Griffioen.

Ministering to the needs of the destitute, drug and alcohol abusers, street people, etc., is a difficult and expensive ministry. Toronto's Yonge Street Mission has been providing these services for 90 years, with one of their most successful ventures being, Evergreen, a downtown outreach centre.

As part of the mission's 90th anniversary celebrations, and to raise funds, local Christian artists (representing nine denominations) who perform regularly at Evergreen put together a unique Christian record which highlights the plight of street people and calls Christians to show their love to the down and out.

The album was recorded last November and features a variety of contemporary styles — including folk rock, soft reggae, light new wave — geared to an audience in the 18 to 40 years of age range. Bill Ryan (who sees himself more as co-ordinator and administrator then as producer of the album) says the mix is deliberate. "Some people think we only have gospel quartets or Christian rock bands at Evergreen. We don't have much of either; we have a variety," said Ryan in an interview with *Canadian Musician*.

Quality despite short production time

Everyone involved in producing the album donated their time including Master's Workshop. Recording time was minimal — one session per artist with most artists having no previous recording experience. Engineer Yuri Gorbachow coached the artists and, along with Franke Marrone, tried to produce a consistent sounding album.

Except for a few rough transitions (especially from "It Won't Mean a Thing" to He's in Control" on side one) the album has a good quality sound.

The lead track, "Streets of The City" by Lauri Gary Falakis, a popular Evergreen performer, paints a picture for the listener of walking down a city strip at night. With an easy-listening tune and strong vocals the song is an effective call to inner-city witnessing.

Perhaps one of the best songs is the final cut on the album, "Storm Clouds" by Terry Dobbelsteyn. The soft folk rock song, has powerful lyrics and excellent acoustic guitar.

"Do you think it will matter
when you're gone
What you have or the street you
live on
And you're running out of time
If this were your last day
You're running out of time
Would you change in any way
You're running out of time
There's storm clouds in the
sky."

Also featured on the album are: "Go Back and Tell Them" by Ted Hiltz, a soft reggae-sounding song; "Take My Hands" by John Palmer, a folk rock-like piece; "It Won't Mean a Thing" by Denise Disarro and David Bullock Jr., a soft rock number; "He's in Control" by Bob Butler, an easy-listening contemporary style with a (for those who are familiar with contemporary Christian artists) John Michael Talbot sound; "Battle for the Corners of the Heart" by Rusty Crozier, a song with a new-wave flavour; "Who Will Tell Them" by Martin Barret, another soft-rock piece with home-hitting (for the Christian) lyrics; "Healer of a Broken Heart" by Robbie Jaster, also soft rock in style; and, "Freedom," by Connie Sinnott, a light-rock piece with an ABBA-like sound.

Where to find it

The album sells for $10 and includes lyrics on the protective sleeve. All profits go towards developing various Evergreen projects and the purchase of much-needed audio equipment.

The albums are available at local Christian bookstores, a few record stores or by mail from Evergreen, 381 Yonge Street, Toronto, ON M5B 1S1 (add $2.50 for postage and handling).

Pyramids are always built by slaves

TORONTO, Ont. (OPP) — Pyramid schemes attract people who want to get rich quick but it is much more likely players will lose their money and could find themselves arrested, fined and even jailed.

Currently, a pyramid ring called the Pilot Investment Club, or the airplane pyramid, is operating in Ontario. Regardless of the name, all pyramid schemes are illegal.

Everyone moves up

Simple mathematics show most participants will be bilked of their money. Here's how it works: A pyramid consists of 15 people. The person at the top is called the "pilot." The next level consists of two people called "co-pilots" and the next level is made up of four people referred to as the "crew." The last layer involves eight people called "passengers."

To work, the eight passengers each give the pilot an amount, called an "investment," that can be as much as $5,000 each. The usual amount of the schemes now operating is $2,200.

After three weeks ...

Once he has his money, the pilot leaves and the pyramid splits into two pyramids each piloted by the original two co-pilots. Everyone else moves up one row and another eight passengers are recruited for each of the pyramids.

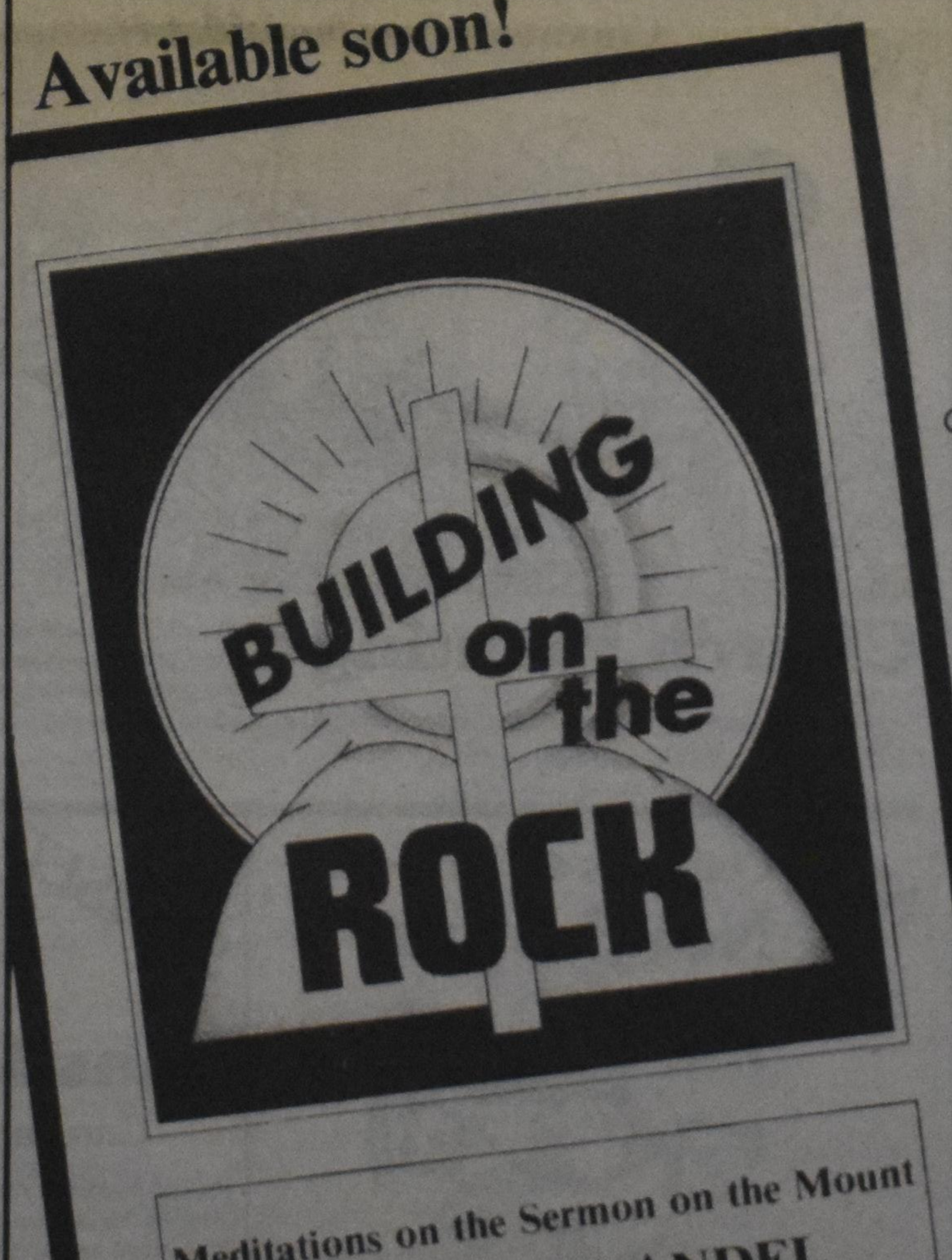
Theoretically, should no one drop out and all 16 new players pay their "investment" money, the original co-pilots would receive their money and would leave the scheme. The two pyramids would be split into four pyramids.

If each pyramid was to fill and be split each day, the number of new members would double daily until the end of just two weeks when there would be 262,143 people playing. At the end of the third week, 33,544,431 persons would be needed and a mere three days later 268,435,455 would be involved.

Only the top wins

So who wins at the pyramid game? Almost no one. And, who loses? Simple mathematics show that aside from the hustlers who set up the pyramids, and whose names are at the top, everyone else will lose.

Contrary to what participants are told at meetings, police undercover officers are attending organizational meetings of the Pilot Investment Club and other pyramid schemes currently operating in Ontario, and arrests are being made. The Criminal Code provides for a penalty of a maximum of two years imprisonment and fines are unlimited.



"His meditations in *Calvinist Contact* were an expression of both his love for the Scriptures and his desire to convey true spirituality to the readers."
— Rev. Bastiaan Nederlof

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CHEQUE OR MONEY ORDER MUST ACCOMPANY ORDER!

Feature

An evening in Tegucigalpa

Anonymous

It all started with a Monday night phone call. My wife and I were asked by a missionary to pick up a North American mission volunteer at Tegucigalpa Honduras International Airport. We agreed and set out to meet the volunteer by 5 p.m.

At the airport we watched several planes land on the short runway including flight number 301. In the airport lobby we anxiously awaited the guest. He was scheduled to work in Honduras during the summer. When all the faces had gone by we wondered what had happened to our man.

The woman at the airline counter reported that the volunteer had disembarked at a city 250 kilometres to the north. After some discussion it was thought that one of us could perhaps meet him at a local bus terminal. It was hoped that the volunteer would somehow board a bus and arrive between the hours of 7 and 11 p.m. We took a chance and also hoped that he would arrive at a specific bus terminal.

Trying to spot him

The bus terminal consisted of a small office, a large parking lot and a long concrete sidewalk. There were no benches. The sidewalk however was a bit higher than the adjoining parking lot. This served as a convenient sitting place for those who waited. Others would use the sidewalk for a place to stand or sleep.

As each bus came in, my job was to spot anyone who seemed to be the volunteer. I did have the name but not the description of the person who was to be met. I tried to rid myself of the thought that maybe the guest would arrive at another bus terminal. After all, there were others in this city of 500,000 people. At any rate, every half hour as each bus arrived I joined families and friends to meet the passengers. Occasionally a unsuspecting person would be questioned but to no avail.

Two hours and four buses later, our guest had not yet arrived. I went back and sat on the sidewalk.

Bad outweighs good

To pass the time I began to eflect upon this city named Tegucigalpa. "Tegoose" as it is commonly called, is a city that is beginning to show some signs of modern economic growth. Because of this many people from the poorer rural areas are attracted to her. This creates both progress and problems for the city.

From a spiritual viewpoint, however, the bad very often outweighs the good. Frequently, when a person migrates from the countryside to this large city, a lifestyle with its traditional norms are left behind. Forgotten are the friends and values of home. Unfortunately also the faith of their fathers is swept aside by their new, secular world.

It began to rain.

Beside me sat a young man. As we talked we got to know each other. His name was Louis and he was from a small town called Stann Creek, Belize. He had left his roots for the bright lights and perceived opportunities of Tegucigalpa. He had also left his walk with God for the ways of his newly-acquired friends.

As we watched the steady rain we talked about the problems of the world, life, death and the reality of God. The coming judgment day and God's gift of salvation were also items of discussion. Two hours and four buses later Louis left the terminal with an invitation to rededicate his life to God. He also went with an invitation to attend a local church the next Sunday. Louis was interested in what was said.

The next hour

At 10:15 p.m. my wife arrived. We wondered if we would ever meet the long lost volunteer. There was not much to do but to sit and wait on the edge of the peopled sidewalk. It stopped raining and traffic was nothing more than the occasional car.

Though it was now very late a woman sitting nearby began to speak with my wife. The woman's name was Concepcion and she too had moved from one area of Honduras to another forgetting God in the process. For the next hour she freely spoke of her family, her problems and her neglected Christian life. After a while Concepcion received a Bible. She was glad. The Holy Spirit too was at that small depot.

Late but on schedule

It was 11:45 p.m. when the last bus arrived. The passengers including a tired young man stepped off the bus. Could he be our guest? We paused. The young fellow appeared lost. At last! He was the guest indeed. It was almost seven hours of waiting but we had met our volunteer. After greetings were exchanged we went home.

Later my wife and I saw that even though our evening did not work out according to our schedule, God's schedule was right on track. I pray that we will be more available to His purposes. It is very rewarding.

The writer of this true account asked that his name be withheld.

Whale-watching opportunities

(Canadian Scene) — New Brunswick's Bay of Fundy is home to a wide variety of whales. No fewer than six different kinds are to be found there: the North Atlantic, the humpback, the finback, the minke, the pothead and the very rare right whale.

The best months for whale-watching are August and September and, via a company called Ocean Search operating out of Grand Manan Island, special "packages" are offered including accommodation on board a vessel, meals and expeditions.

St. Andrews features whale-watching expeditions from the town wharf every Tuesday morning as well as trips to Campobello Island each Thursday and cruises into the Bay of Fundy on Saturdays.

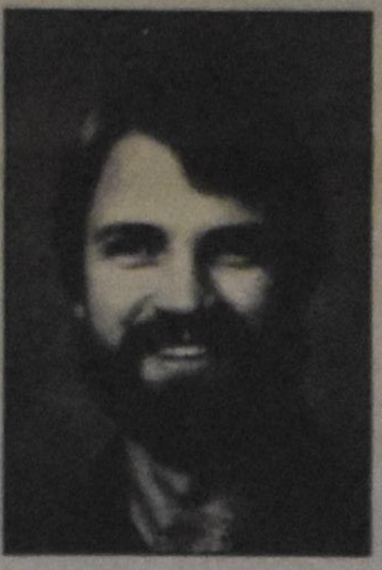
Even if you do not take a special trip, you have a good chance of spotting whales from the public ferries crossing to Deer, Campobello and Grand Manan Islands.

A double medalist

TORONTO, Ont. (Canadian Scene) — When rhythmic gymnast Lori Fung travels internationally now, she does so not only as one of Canada's Olympic stars, but also as a member of the prestigious Order of Canada.

Fung, born in Vancouver in 1963, was recently presented with her decoration by Governor General Jeanne Sauve.

Gold medalist at the 1984 Olympic Games, Fung maintains a rigorous training program in Toronto. Her promotional, training and competition travel take her throughout Canada and the world on a regular basis.



Rick Van Den Berge church planter. Christian Reformed World Ministries. Costa Rica

LISTEN TO WHAT OUR GRADUATES SAY.

"Because of RBC, I was better prepared for life's adjustments here. At RBC I learned that we love people even when we encounter people that seem undeserving of love. God came to us and showed us love while we were yet sinners. RBC people taught me to love others as fellow image bearers of God."

Putting God's Plan to Work.

for more information, contact:

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NEW

Children's Care and Share Mission Projects

Church Planting

Helps children learn how a new Home Missions church is started and how it grows. Children plant seeds and watch them grow to mature plants.

Includes brief lesson plans, large colorful poster with stickers, seeds to plant, and a ruler/bookmark for each child.

Children's gifts will help start new churches.

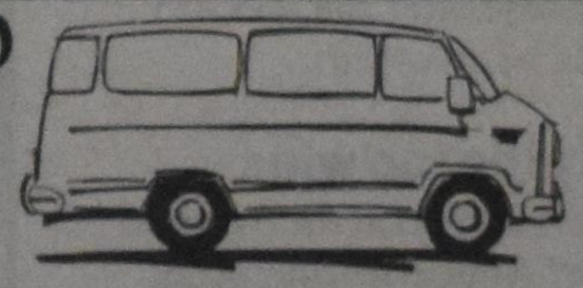
NEW

Children's AV Program

Neighbors

Children are introduced to Home Missions Neighbors across the U.S. and Canada. The 10-min. slide/tape program includes a new song that children learn by singing along with taped music.

REVISED



Vans for Missions

Care and Share Project

Project includes Van banks, posters, and van stickers. A 10-min. slide/tape program helps children understand how vans are needed in some missions to bring community people to church.

Children give their gifts for new vans and van maintenance.

Please send us the following projects and materials: ***(Indicate if you need more than one set of lesson visuals per church school. Also write in the number of student take-home items needed.)***

Church Planting Project
☐ Lesson visuals No. ____
☐ Student Ruler/Bookmarks No. ____

Vans For Missions
☐ Giving posters with stickers No. ____
☐ Student banks No. ____

AV Programs:
☐ Neighbors Date Needed ____
☐ Vans Alt. Date ____

Church ____
Requested by ____
Address ____
Phone ____

Call or write TODAY to order materials for your mission project.

Christian Reformed Home Missions
2850 Kalamazoo Ave., Grand Rapids, MI 49560 (616)246-0757
3475 Mainway, Burlington, ON L7M 1A9 (416)336-2920

Classifieds

Classified Rates

Births	$22.00
Marriages & Engagements	$25.00
Anniversaries	$30.00
Obituaries	$30.00
Notes of thanks	$21.00
Birthdays	$20.00

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under box number, $10. extra.

Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Birthdays

On September 14, the Lord willing, our dear mother, grandmother and great-grandmother,

JANTJE NUSSELDER
(nee Doornbos)

hopes to celebrate her 90th birthday.
Congratulations and love from:
John & Edith Nusselder
Harry & Trienke Dykstra
Six grandchildren and five great-grandchildren.
Home address: Shalom Manor, Grimsby, ON L3M 4N5

Thanks

DE KONING: To all of you who made our wedding anniversary a joyful celebration, a heartfelt thank you. To our children, grandchildren, relatives and friends, for being there, participating, cards, flowers and gifts, thank you all! We thank and praise God for His presence in our life and for all of you.
Jan and Jane de Koning

Births

KROON: We, Hugo and Linda, thank and praise the Lord for the safe arrival of our first child, a precious daughter, ERICA-LYNN, born August 15, 1986, at 6:05 p.m., weighing 8 lbs, 13 oz. Sharing in our joy are first-time grandparents, Mr. and Mrs. John Smit of Thornhill, Ont., and fourth-time Mrs. P. Kroon of Richmond Hill, Ont. Also first-time great-grandparents, Mr. and Mrs. P. DeWeed of Downsview, Ont., and Mr. and Mrs. C. Smit of Zoetermeer, The Netherlands.
Home address: 199 Weldrick Rd., Richmond Hill, ON L4C 5J2

ZOMER: Bryan and Janette thank the Lord for the early but safe arrival of their daughter TARA NICOLE, born on August 22, 1986. Proud first-time grandparents are Mrs Jean Zomer of St. Catharines, and Mr. and Mrs. Andy and Jennie Postma of Wellandport.
port.
Home address: 22 Peach Tree Park, Fonthill, ON L0S 1E0

Marriages

HORDYK-WALKER: Len and Ena Hordyk are pleased to announce the marriage of their daughter KAREN to BRAD, son of Mr. E. Walker and Mrs. B. Moulton, on Friday, October 3, 1986, at 6 o'clock at Bethel Chr. Ref. Church, Waterdown, Ont. Rev. John Postuma officiating.
Our prayer is that the Lord will bless Karen and Brad in their marriage.

Marriages

VANDENDOOL-BROUWER: Seeing and believing that the Lord has brought our lives together, we CAROL-ANN Vandendool and SID Brouwer, together with our parents, Mr. and Mrs. Marinus Vandendool and Mr. and Mrs. Peter Brouwer, announce with joy and thanksgiving our forthcoming marriage. The wedding ceremony will take place, D.V., on September 20, 1986, at 4 p.m., in the Maranatha Chr. Ref. Church, York, Ont. Rev. Raymond J. Sikkema officiating.
Future address: 7177 White Church Rd., Mount Hope, ON L0R 1W0

Anniversaries

1961 September 30 1986
"But as for me and my household, we will serve the Lord." (Joshua 24:15)
With joy and thankfulness to our God, we wish to announce the 25th wedding anniversary of our parents,

HARRY and LENI BLYLEVEN
(nee Kloet)

Thank you Mom and Dad for your love and for the Christian home. May the Lord bless you with many more happy years together.
With love and best wishes:
Bill
Pat
Mary-Jane
Harry
— at home
We wish to invite all friends and relatives to an open house on Tues., September 30, 2-4 p.m. and 8:00 - 10:30 p.m. at the home of Harry and Leni.
Home address: R.R.#3, Caledonia, ON N0A 1A0

1951 September 6 1986
"Carry each other's burdens." (Gal.6:2)
With joy and thanksgiving, we hope to celebrate the 35th wedding anniversary of our dear parents and grandparents,

COR and JEAN DE GROOT
(nee Eldering)

Tony & Clara Vanderlaan; Leemore, Paul, Alan, Rebecca, Sarah, Leah, Steven — Port Perry, Ont.
Rick & Jan Klooster; Danny, Joel, Jono — Lafayette, IN
Howard & Evelyn De Groot; Rachel — Sarnia, Ont.
Don & Kim Phillips; Jason, Scott — London, Ont.
Neil De Groot — Chatham, Ont.
Home address: 51 Maplewood Cr., Wallaceburg, ON N8A 2N1

1931 September 16 1986
With much joy and thanksgiving to the Lord for His goodness, we hope to celebrate the 55th wedding anniversary of our parents and grandparents,

DIRK and JACOBA DE RUITER
(nee Dykxhoorn)

We thank God with them and pray that He will continue to bless them in the coming years.
Dick & Jean de Ruiter — Simcoe, Ont.
Lawrence & Nancy de Ruiter — Escalon, CA, USA
Walter & Lydia de Ruiter — Morrisburg, Ont.
11 grandchildren and 10 great-grandchildren.
Home address: 400 Dominion St., Apt. 15, Strathroy, ON N7G 3G8
Open house will be held on Friday, September 12, 1986, from 8 - 10 p.m., in the East CRC of Strathroy, Ont.

C.C. makes a nice gift! Why not give someone a gift subscription?

Anniversaries

Andyk Brampton
1926 September 16 1986
On September 16, our dear parents,

CORNELIS and HELENA GUTTER
(nee Lever)

will be married 60 years.
They hope to celebrate this happy event with a reception for family and friends, the Lord willing, on Friday, September 19, from 2-5 p.m. at Holland Christian Homes, Brampton.

Avondlied
'k Wil U, o God, mijn dank betalen,
U prijzen in mijn avondlied;
Het zonlicht moge nederdalen,
Maar Gij, mijn Licht, begeeft mij niet;
Gij woudt mij met Uw gunst omringen,
Meer dan een vader zorgdet Gij,
Gij milde bron van zegeningen!
Zulk een Ontfermer waart Gij mij.

Their thankful children, grandchildren and great-grandchildren.
Best wishes only.
Home address: #C601, 7900 McLaughlin Rd., S., Brampton, ON L2V 3N2

With joy and thanksgiving, we hope to celebrate the 25th wedding anniversary of our parents,

ABRAHAM and ANN KAMERMAN
(nee Dekkema)

on September 16, 1986, D.V.
Our wish for them is that the Lord will continue to bless them and give them much happiness in the future:-
Phil & Terri VanAndel
Joanne Kamerman and Tom Hendrik
David Kamerman
Wedding text: "Where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God." (Ruth 1:16b)
Open house at Willowdale Chr. School gymnasium on Friday, September 19, 1986, at 7:30 p.m. Friends and relatives are invited for an evening of celebration.
Best wishes only, please.
Home address: 145 Pemberton Ave., Richmond Hill, ON L4C 3T6

1956 September 7 1986
With thankfulness to God we wish to announce the 30th wedding anniversary of our parents,

TONY and JENNY VANDERSTELT

It is our prayer that God will bless you for years to come, for each other and your family.
With love from:
Art
Jennifer & Wilf (boyfriend)
Wendy & Randy Colyn
Lori
Debbie
Home address: 14 Harris Ave., Brantford, ON N3R 2E9

Whitby, Ontario London, Ontario
1961 August 19 1986
"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusts in thee. Trust in the Lord for ever; for in the Lord is everlasting strength." (Isaiah 26:3,4)

JOHN VAN TIL
and
ELLEN VAN HARMELEN

For 25 years of marriage; for the health and love of our children; for the many wonderful and dedicated people with whom we serve; we praise God!
An open house is planned for September 13, from 2:00 till 5:00 p.m., at the Bethel Church, on Classic Drive, off Gore Rd., in London.
Gloria — Grand Rapids
Ralph & Julie — London
John — London
Elaine — London
Brenda — London
1589 Allen Ave., London, ON N5W 2V9

Anniversaries

1961 September 2 1986
"Be joyful always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus." (1 Thess. 5:16-18)
With joy and thankfulness we wish to announce the 25th wedding anniversary of our parents,

LEN and ENA HORDYK
(nee Te Brake)

Thank you Mom and Dad for your love and guidance. May the Lord bless you with many more years.
Karen & Brad (fiance) — Burlington
Kim & Jack Griffioen; Daniel — Guelph
Home address: 1032 Cedarwood Pl., Burlington, ON L7T 3J3

Obituaries

On Sunday, August 10, 1986, the Lord took to Himself His child,

ALICE KOOPS
(nee Drent)

at the age of 77.
Dearly missed by her husband Lucas Koops, Toronto, Ont.
and children:
Gay & Theo Heikamp — Mississauga, Ont.
Ann DeJonge — Hamilton, Ont.
Herman & Rini Koops — London, Ont.
John Koops — Toronto, Ont.
Irene & Bill Mirkovich — Gabriola Isl, B.C.
Alice & Gerrit Verstraete — Mississauga, Ont.
and by 16 grandchildren and six great-grandchildren.
Funeral service was held in the First Chr. Ref. Church of Toronto, Ont., on Thursday, August 14, 1986, followed by interment in Mount Pleasant Cemetery, Toronto, Ont. Rev. J. Geuzebroek officiating.
Home address: 356 Manor Rd., E., Toronto, ON M4S 1S2

On August 23, 1986, the Lord took unto Himself, after a prolonged illness, our beloved wife and mother,

JOAN GERRITDINA MENNEGA
(nee Hulstein)

at the age of 54.
Harry Mennega
Heather & Rick Veldkamp — Grand Rapids
Melinda
Colin
Sherwin
"May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit." (Romans 15:13)
Home address: 1492 Cherryhill Rd., Peterborough, ON K9K 1A6

Psalm 62:1,2
On Friday, August 8, 1986, the Lord in His infinite wisdom called home to Himself our beloved husband, father, grandfather and great-grandfather,

FRANK MIEDEMA

at the age of 80 years.
Beloved husband of Frances Miedema.
Dear father of:
Ina & John Vaandering
Ann & Sid Andela
Jean & Bob Boneschansker
Sid & Timmie Miedema
Arthur Miedema
Grace & Bob Horlings
Audrey & Menno Pyper
Dear grandfather of 21 grandchildren and five great-grandchildren.
Home address: 7900 McLaughlin Rd., Trinity Towers, Apt. #503, Brampton, ON L6V 3N2

Classifieds continued on next page

Obituaries

Psalm 116
On July 7, 1986, the Lord called home our dear mother and grandmother,

BOUKJE HOOGSTEEN

at the age of 79 years, at Fort Macleod, Alberta.
Predeceased by her husband Bareld Hoogsteen in 1975.
Also predeceased by three children, one grandson, one sister and two brothers.
Mother of:
Wiebe & Ann Hoogsteen — Kakabeka Falls, Ont.
Elizabeth & Paul Viens — Fort Macleod, Alta.
12 grandchildren and 27 great-grandchildren.
Also survived by five sisters.
The funeral took place July 10, 1986, at 2:00 p.m., at Granum CRC, Rev. J. Weeda officiating.

"We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in Him." (1 Thess. 4:14)
On Sunday, August 17, 1986, we were saddened by the passing away of,

GEESKE (Grace) SLOOT
(nee Sluiter)

in her 77th year.
Dearly loved wife of Jan Sloot.
Loving mother of:
Sid & Paula Sloot — Rockwood, Ont.
Andy & Reina Sloot — Guelph, Ont.
Anneke & Jerry Van Dyke — Cambridge, Ont.
Gerard & Ida Sloot — Guelph, Ont.
Grace & John Oskam — Guelph, Ont.
Eva Mary & Don Miedema — Regina, Sask.
Predeceased by two sons, Jan (1941) and Jan (1952).
Much loved oma of 24 grandchildren and six great-grandchildren.
The funeral service took place on Tuesday, August 19, 1986, from the First Chr. Ref. Church in Guelph. Pastor H. Eshuis officiating.
Interment at Woodlawn cemetery.
Home address: 44 Westminster, Guelph, ON N1E 4G1

Personals

Christian Reformed lady would like to start a correspondence with (or meet) a sincere, broadminded gentleman or widower. Up to approximately 58 years of age. Letters will be kept strictly confidential. Please reply to Box #2438, c/o Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Services

Available — free of charge
in Braille
2 copies of each of the following Catechism books: *Never on Your Own, A Place to Stand.* These may be *borrowed,* free of charge by those needing this study material by contacting: Ann Van Der Molen, R.R.1, Jarvis, ON N0A 1J0; phone: (416) 768-5239.

Business

Get 75 mpg large car, R.V.'s etc. Build and instal a new convey gas vapour carb. Fit any car, truck or R.V. For info. send self-addressed stamped envelope to: Thrift Carb 10731 King. Geo. Hwy. Surrey, B.C. V3T 2X6

Classifieds

Help Wanted

Baker for donut shop. Must have one year of experience and be able to work without supervision. Wages negotiable. Mail resume with references to: Andy G. Sloot, 110 Dufferin St., Guelph, ON N1H 4A6 or call: (519) 824-3050

Retail drapery firm in southwestern Ontario requires part-time **decorator/salesperson.** Duties include designing and selling window coverings in the store and customer's home. Experienced preferred but will train the right person. Good working condition and flexible hours. Wages commensurate with experience. Send resume to Box #2437, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Ambitious person, reliable in general office work and accounting. Computer knowledge desirable and dairy farm background essential. Non-smoker preferred. Send resume to: Peter Struyk Sales and Service Ltd., R.R.3, Caistor Centre, ON L0R 1E0

Help Wanted

We are looking for a reliable couple to look after a small broiler operation in their spare time. Hamilton area. Free house, heat and utilities. Call: (519) 524-6475.

Person on **Jersey dairy farm,** year-round, live-in. Contact: Bill Griffioen at (705) 357-3860 or write R.R.#2, Sunderland, ON L0C 1H0

Full-time help wanted on **dairy farm.** Starting immediately. (416) 957-3897.

A Christian day care requires a **teacher with an E.C.E.** diploma. Apply to Bayfair Daycare, Box 37, Pickering, ON L1V 2R2; (416) 839-1842. Attention: Sue Van Dijk.

Why not place an ad in C.C.?

Business

Must sell! Established **Bobby Lawn Spray Franchise.** For further information write to P.O. Box 2291, Peterborough, ON K9J 7Y8.

For Sale

Bradenton, Florida, Orange Grove Park. Mobile home 36 x 10, air, carport, fully furnished, bedding, dishes, pots and pans, toaster oven. Base heater, T.V. included. Walking distance to Chr. Ref. Church, stores and restaurants. Price $6,500.00 Canadian. Available September 1, 1986. Phone 416-634-5074.

Employment Wanted

Employment wanted for 23-year-old single man. **Backhoe operator,** farm or construction, Alberta or British Columbia. Call Al Devries (613) 224-8234.

Business

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

For Rent

Collingwood Condo; 2 bedroom; beach, pool, tennis, horseback riding. Rented weekly. Call H. Bloemsma (416) 648-2182.

One bdrm. apt., self-contained; central south Hamilton on main bus line. $260 per month incl. utilities. Call after 5 p.m.; (416) 522-7545.

One bedroom home in **Stoney Creek.** Available September 1, 1986, to mid June, 1987. Call (416) 643-3905.

For Sale

Burlington Bakery

• central location • excellent business & equipment

Illness forces immediate sale. Open to offers

For full information call:

H. Denbok Real Estate Ltd.

(416) 634-2331 or (416) 634-9483

Accommodation

Visiting the 1986 **International Plowing Match** in Stirling, Ontario? (Sept. 16-20) **Bed and breakfast** available. Proceeds to go to our three local Christian schools. Contact: Bill Winkelhorst, R.R.#3, Brighton, ON K0K 1H0. Tel: (613) 475-0674.

Bed and Breakfast

Come and stay in our beautiful Prince Edward county located about 25 miles from Stirling where the Plowing Match is being held this year. Also near the Sandbanks Provincial Park on County Rd. 12. 2 bedrooms available; $20 per couple. Phone John and Johanna Westervelt (613) 393-5619 or (613) 393-2500 or write to J. Westervelt, R.R. 1, Picton, ON K0K 2T0

Development Director

Due to the blessings of continued growth, the Board of Hamilton and District Christian High School is faced with a major expansion plan. In order to responsibly meet this challenge, we seek a candidate to fill the newly-created position of Development Director. The successful applicant should possess experience in working with Boards, understanding of programs of planned giving and fundraising, expertise in P.R., creative ability and vision, a thorough knowledge of the reformed community and a commitment to Christian education.

HDCH

If you meet the above criteria, please forward application and resume to:

Bruce Dykstra
c/o HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL
28 Athens St.
Hamilton, ON L9C 3K9

Help Wanted

Heavy Equipment Mechanic Licenced or Apprenticed

with experience in all types of engines and heavy equipment.

Good position with growing company.

Apply to:

Broer Services Ltd.
702 Talbot St., West, Aylmer, Ontario N5H 2V1
(519) 773-9261

Vacations

Sandy Bay Cottage
Rice Lake, Ont.

Don't be disappointed. Stay at a resort known for its *family* atmosphere and enjoy clean comfortable accommodations. Lovely views of Rice Lake. Great fishing and lots of friendly service. **Book early** for our annual Thanksgiving party. Traditional dinner on us.

Call or write for reservations:

Art & Sue Breeze
R.R.1, Hastings, ON K0L 1Y0
(705) 696-2951

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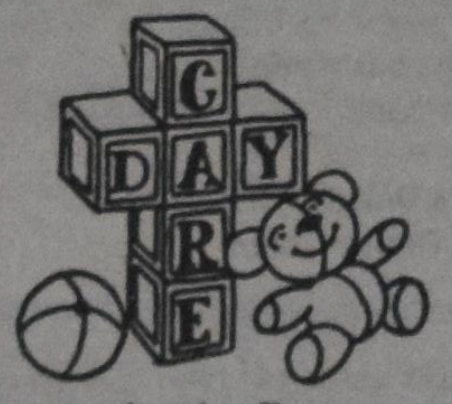

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Events/Books

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The purpose of this primer is to assist the pastors and education committees of local Continued on page 20 ...

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Calendar of Events

Sept. 7 10th anniversary of Community CRC of Meadowvale, **Mississauga**, Ont. Celebration service at 10 a.m. Phone (416) 332-0062 for info.

Sept. 7 Special Student Service (for students, parents and friends) at 10:30 a.m. in Waterloo CRC, meeting in the Great Hall, Conrad Grebel College (corner Westmount/University), **Waterloo**, Ont.

Sept. 13 Redeemer College Convocation; 2:00 p.m. at the **Mount Hamilton** CRC.

Sept. 13 29th Annual Convention of the Ontario CRC School Association at the Bethel CRC, **London**, Ont. Speaker: Rev. J. Klomps. For info. call Wendy Pauw at (519) 836-5049.

Sept. 14 8th annual hymnsing at 4 p.m. at Black Creek Pioneer Village, at Jane St. and Steeles Ave., in northwest **Toronto**, Ont.

Sept. 15 Celebration to honour Rev. and Mrs. Alvin Beukema's 25 years in the ministry at the First CRC, **Abbotsford**, B.C.

Sept. 20 All-Ontario Meeting of CPJ community reps at the ICS, 229 College St., **Toronto**, Ont., starting at 10 a.m.

Sept. 20 Reception for Rev. John Zantingh's 25th ministerial anniversary at 8 p.m. in Knox Christian School, **Bowmanville**, Ont.

Sept. 19-20 Fraser Valley Chr. High Cross-Country Team reunion. For info. call: Luke Van Harmelen at (604) 581-7624.

Sept. 20-21 25th Anniversary Celebration at John Calvin Christian School, **Guelph**, Ont. Sept. 20: Reunion, Banquet and Rally. Sept. 21: Thanksgiving services. For banquet tickets call: (519) 824-8416.

Sept. 26 Organ concert by John Vandertuin to celebrate the restoration of the pipe organ, at 8 p.m. in First CRC, **London**, Ont. (513 Talbot Street).

Sept. 26 Special opening ceremonies at **Richmond**, B.C. Chr. School. Official opening at 7 p.m. followed by celebration at 8 p.m.

Sept. 26-27 Concerts by Homeward Bound. For more info. contact Agnes VanDyke, 475 Binning St. W., **Listowel**, ON N4W 1G7 or phone (519) 291-4513.

Sept. 27 Ontario Singles Fellowship Day at First CRC, **Kingston**, Ont. Guest speaker: Dr. Harry Van Belle. Registration ($35.00) includes dining on the Island Queen cruising the Thousand Islands. Mail to: Bill Kastein, P.O. Box 275, Kingston, ON K7L 4V8 or phone (613) 542-3257 or 389-3576, by August 26.

Oct. 3-4 75th Anniversary of the "Christelijke School," **Aalden/Zweelo** (Dr.), The Netherlands. For info. contact: Mevr. F. Pronk-Hagenauw, Brinkmaten 14, 7854TK, Aalden (Dr.), The Netherlands.

Oct. 3 Organist John W. Vandertuin in recital at Chalmers United Church, **Woodstock**, Ont., at 8:00 p.m.

Oct. 4 "There's a Big Mac in Your Life: A Conference on the Macdonald Royal Commission Report." Sponsored by the Christian Labour Association of Canada. Speakers: Dirk de Vos and Ed Vanderkloet. At John Knox Chr. School, 82 McLaughlin Rd., S., **Brampton**, Ont., 9 a.m. - 3:15 p.m. For more info. call: (416) 744-2340.

Oct. 7 Fall Rally at 10 a.m. in Second CRC, **Sarnia**, Ont. of the London/Chatham regions of the Can. Fed. of C.R. Women, hosted by Wyoming. Theme: "Forward in Faith." Speakers: Ineke Parlevliet (a.m.) and Theresa Bakker (p.m.)

Oct. 11 Organist John W. Vandertuin in recital at Picton United Church, **Picton**, Ont., at 7:30 p.m.

Oct. 17-24 Visit Mexico (from a missionary perspective). Tour leader: Rev. Chester Schemper of the World Home Bible League. For info. phone: (416) 741-2140.

Oct. 17 Annual meeting The King's College at Immanuel Chr. School, **Lethbridge, Alta. Guest speaker: Rev. Andrew Kuyvenhoven.**

Oct. 24 Reception for Rev. John W. Jongsma's 25th ministerial anniversary at 7 p.m. in the Civic Centre, Market St., S., **Brantford**, Ont.

Oct. 23 25th Anniversary Concert of the Ontario Chr. Music Assembly Choirs and Brass featuring Reinata Heemskerk (alto), Sander van Marion and Andre Knevel (organ and piano). Directed by Leendert Kooy. At 8 p.m. in Roy Thomson Hall, **Toronto**, Ont. Tickets $8/10/12. Call 593-4828 or toll free 1-800-268-9176.

Oct. 24-26 Personal enrichment weekend sponsored by Salem, at Friendly Acres, **Caledon**, Ont. Leaders: Janneke Koole and Helena te Bokkel. For info. phone (416) 223-7177.

Oct. 25 The All-Ontario Christian Male Choirs will hold a concert in the Central Elgin Collegiate Institute, **St. Thomas**, Ont., at 7:30 p.m. Tickets $4.00 (pre-sold only). Contact: Herman Hiddink, 5 Brock St., St. Thomas, Ont., or call (519) 633-0309.

Oct. 25 Special Holy Spirit Conference to the Reformed Faith on campus of Redeemer College's new location in **Ancaster** (Hamilton) Ont. All-day Saturday. Includes Praise & Worship Service, workshops on fruit, gifts and leading of the Holy Spirit. Plus giant evening Praise and Communion service. Music ministry by Grace Reinders and Colleen Reinders of Unity Music Ministries and the Celebration Singers. Speakers include Rev. Bernard Warren, Rev. Henry Lunshof, Rev. Jerry Van Der Veen, Dr. Marvin Baker and Gerrit Verstraete. Plan to attend. Register early. Call Christian Communications Centre, Mississauga, Ont.; (416) 890-3222.

Oct. 27-28 Evangelical Theological Society Regional 24-hour Retreat at the **Guelph** Bible Conference. Theme: "Believing in Jesus — Following Jesus." Participants: John Bolt, Richard Longenecker, Clark Pinnock, Ian Rennie and Doug Webster. For info. write: Evelyn Pimentel, 6 Allanson St., Hamilton, ON L8N 1W5.

Nov. 1 **Sarnia** Chr. School's annual bazaar and auction. Afternoon: bazaar. After supper: auction. Held at the school 1273 Exmouth St.

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Fri.Sept.19	Tues.Sept.16	Wed.Sept.10-8:30a.m.	Thurs.Sept.11-8:30a.m.
Fri.Sept.26	Tues.Sept.23	Wed.Sept.17-8:30a.m.	Thurs.Sept.18-8:30a.m.

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announces that on September 20, 1986, their pastor, the
Reverend John Zantingh
served the Church for
25 years as Minister of the Word.
A reception in his honour will be held on
September 27, 1986, at 8 p.m.
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The Shalom Christian Reformed Church of Brantford

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OF
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Brantford Civic Centre, Market St. S.
Brantford, Ontario

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Dutch

Persoverzicht

Carl D. Tuyl

Onze regerende partij heeft nogal wat politieke ongelukken gehad, en onze Prime Minister heeft de E.H.B.O. gebeld. Hier komt Judas Iskariot Camp, die eertijds John Diefenbaker verraadde voor een appel en een ei. Het moet er al aardig slecht bij staan. Mulroney mag van nu aan wel oppassen. De geschiedenis, zo weten we, heeft de tendens zich te herhalen.

Mulroney was op toer in de Atlantische provincies. Het was geen onverdeeld sukses want in Fredericton werd de Prime Minister begroet door opgewonden demonstranten die wilden weten wat de regering nu eens gaat doen voor de oostelijke provincies. Regeren valt niet mee, het is veel makkelijker om in de oppositie te zijn. Mulroney is op het ogenblik een hoge boom die ontzettend veel wind vangt.

Men schijnt niet goed te weten wat er gedaan moet worden met Herr Kapitän Wolfgang Bindel, die zijn tong uitsteekt tegen de West Duitse als wel als de Canadese autoriteiten. De illegale Sri Lankan immigranten zijn intussen opgenomen in de Canadese samenleving. Niemand weet precies hoe men er mee aan moet. Zand er over maar!

De postdienst in ons land zit weer eens in de misère. Drie dozijn mensen van de schoonmaakdienst in een sorteerkantoor in Toronto dreigen met staking en mocht dat doorgaan dan gaat de besteldienst ook niet aan't werk, en als de postbodes niet werken komt ons land bijna tot stilstand. Nu moet er bij gezegd worden dat Tante Pos haar werksters nou niet bepaald met goud beloont. Vier-guldentjes-veertig per uur is wel een hongerloontje. Je kunt op je vingers wel natellen dat men met zo'n salaris niet al teveel trouw aan de werkgever bevordert.

Het broeit nog steeds met ontevredenheid in de Quebec fraktie van de Konservatieve Partij. Er zijn elf ministers van Quebec in het kabinet maar dat is zeker nog niet genoeg! Allons mes enfants, 't is nu eenmaal een tweetalig systeem n'est-ce-pas? Soms geloof ik dat de enige tevreden Canadezen gevonden kunnen worden in het kiesdistrikt van Manicougan waar Mulroney herhaaldelijk voor Sinterklaas speelt en politieke pepernoten rondstrooit alsof het geld geen rol speelt.

Onze regering is druk bezig de kroonmaatschappijen te verkopen. Barbara McDougall is de minister, verantwoordelijk daarvoor. Ze heeft net Canadair van de hand gedaan. Er moeten nog z'n goeie 300 van die ondernemingen verkocht worden, dus als u geïnteresseerd bent laat u 't Ottawa maar even weten. Misschien kunnen we met z'n allen de Munt voor een matig prijsje op de kop tikken?

Mocht u echter uw geld in de Liberale Partij willen investeren als een soort lotje op de toekomst, dan mag u de centen terugvragen op de laatste dag van het jaar als u niet tevreden bent met het beleid van de partij. Dat is nou's iets dat de kerk kon nabootsen. Uw kontributie terug als u op het eind van 't jaar geen zegen heeft ontvangen.

Er was een ontzettende ramp in Cameroon waar een meer vergiftige gassen afgaf en meer dan duizend mensen het leven lieten.

En hoe het er in Peru bijstaat blijkt wel uit het feit dat guerrilla's daar een truck met bevroren kippen hebben veroverd en verdeeld in de achterbuurten van Lima. Peru is eigenlijk failliet, maar de internationale banken laten u dat niet weten, uit angst dat u zich af gaat vragen wat er gebeurt met uw spaarcenten. In het afgelopen jaar heeft Peru nog geen tiende gedeelte betaald van de rente op de uitstaande schulden. Mexico gaat dezelfde kant op, en zo zijn er meer.

In "Het christelijke kampeerkamp" te Lakewood bij Sarnia heeft men het sabbat-gebod uitgebreid tot het zwembad. Het gevolg daarvan is dat kampeerders, noch hun kinderen, het zwembad mogen gebruiken. Wel het meer, maar niet het zwembad. Op andere dagen is er trouwens wel gemengd zwemmen. Liberalen en Konservatieven zwemmen zo-maar met elkaar!

En de zomer is bijna weer ten einde. De herfst staat voor de deur. Gezegend zijn hij en zij die de vreugde van elk seizoen kunnen proeven.

Rev. Carl Tuyl is predikant van de CRC in Kingston, Ontario.

Onder de Streep

John Van Harmelen

Hendrik Pierson — "'k had van mijn deugden veel verwacht"

Geboren te Amsterdam op 10 juni 1834, niet te verwarren met zijn broer Allard, ook geboren te Amsterdam op 8 april 1831, bekend door 'zijn mooiste boek': *Oudere tijdgenoten*, met een prachtige beschrijving van Bilderdijk!

Hendrik was eerst een moderne dominee (in 1857 te Heinenoord). 12 jaar later vindt u hem echter in gezelschap van De Savornin Lohman in 's Hertogenbosch, strijdend voor een vrije school. Pierson werkte met Lohman voor de "Unie: Een school met de Bijbel!" Deze Unie heeft veel gedaan voor het Christelijk onderwijs. Elk jaar werd daarvoor de befaamde Uniecollecte gehouden.

Hij werkte ook samen met Kuyper aan de oprichting van de Schoolraad, "een organisatie van scholen, waarvan het bestuur de Bijbel als Gods Woord en alzo als de enige regel van wat we te geloven en te doen hebben, voor zijn school aanvaardt." Pierson werd voorzitter van de Schoolraad, die opgericht werd op 1 juli 1890 en bleef voorzitter tot 1911, waarna zijn zoon ds J.L. Pierson hem opvolgde.

In 1877 werd Pierson's leven echter geleid in de richting van de Heldringgestichten. Door Nicolaas Beets werd hij in 1877 directeur van de Heldringgestichten te Zetten (een stichting van barmhartigheid), In 1878 werd hij predikant van de Vluchtelingen gemeente en later president-directeur van de Stichting, beide tot 1914.

Begaafd Christen

Het bericht dat ik over hem vond vermeldt: Pierson was een veelzijdig Christen, begaafd predikant, debater met literaire belangstelling, tegelijk kindervriend en fel bestrijder van de gewettigde, gereglementeerde prostitutie. Hij zag de taak van de Christelijke liefdadigheid als redden, net als Heldring, maar ook als getuigen en bestrijden.

Hij heeft vele filantropische verenigingen opgericht en geleid. Hij ijverde voor de kinderwetten in 1901. Hij is de vader van de wetten tegen de zedeloosheid (1911). In 1914 kreeg hij, toen hij 80 jaar was, de doctors titel honoris causa (theologie). Hij redigeerde het blad *Getuigen en redden* 33 jaar, en *De Bode der Heldring-gestichten* 30 jaar.

Uit de *Vluchtheuvelzangen* (een bundel geestelijke liederen uitgegeven door Pierson) is onder meer bekend, "God is getrouw, Zijn plannen falen niet." In het *Liedboek voor de Kerken* vindt u naast dit zo bekende lied (304) een ander: 'Ik heb gejaagd, wel jarenlang, om goed en vroom te leven" (471). "Our faithful God makes plans which cannot fail" (engelse vertaling van 'God is getrouw zijn plannen falen niet' van Stanley Wiersma) is in de nieuwe *Psalter Hymnal of the Christian Reformed Church of North America* opgenomen.

Ik heb gejaagd, wel jaren lang

handschrift Utrecht c. 1500

1. Ik heb gejaagd, wel jarenlang,
om goed en vroom te leven,
maar 't werd mijn ziele toch te bang
mijn werken kon niets geven.
Ik had mijn hart er toegezet,
om alles te beproeven,
mijn zonden hebben 't mij belet,
dit doet mij zeer bedroeven.

2. Ik ben verdoold op deze jacht
en werd door waan bedrogen.
'k had van mijn deugden veel verwacht,
't heeft alles mij belogen.
Ik had mijzelve slechts bemind
en ijdelheid verkoren.
Dit jagen heeft mij zo verblind,
dat alles is verloren.

3. O Jesu, Heer, ik bid tot U
uit al mijns harten gronde:
verlos mij van mijn zonden nu
en voortaan te aller stonde,
opdat ik met een zuiver oog
in uw genade schouwe,
en dat uw Geest mij leren moog'
hoe ik U dien' met trouwe.

Hendrik Pierson (1834-1923)
naar motieven van Johannes Brugman (± 1400-1473)

God is getrouw, zijn plannen falen niet

wijze: Er wird es tun, der fromme, treue Gott
Christian Gregor 1784

God is getrouw, zijn plannen falen niet,
Hij kiest de zijnen uit, Hij roept die allen.
Die 't heden kent, de toekomst overziet,
laat van zijn woorden geen ter aarde vallen;
en 't werk der eeuwen, dat zijn Geest omspant,
volvoert zijn hand.

De Heer regeert! Zijn koninkrijk staat vast,
zijn heerschappij omvat de loop der tijden;
een sterke hand, die nooit heeft misgetast,
blijft met het heilig zwaard des Geestes strijden;
de adem zijner lippen overmant
de tegenstand.

De Heilge Geest, die haar de toekomst spelt,
doet aan Gods kerk zijn heilgeheimen weten;
Hij, die haar leidt en in de waarheid stelt,
heeft zijn bestek met wijsheid uitgemeten;
Hij trekt met heel zijn kerk van land tot land
als Gods gezant.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida.

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Kerk en onderwijs

Hoe nu verder met het christelijk onderwijs?

Drs. K. De Jong Ozn.

De volgende problematiek werd mij voorgelegd: De identiteit van het christelijk onderwijs komt onder druk te staan mede omdat nogal wat onderwijsgevenden de band met de kerk kwijt zijn. Sommigen bedanken officieel voor de kerk, maar menen nog gewoon aan een christelijke school les te kunnen blijven geven. Is ook een onderwijsgevende niet een 'beroepsgelovige,' zoals een predikant? M.a.w.: wanneer hij/zij z'n geloof aan de wilgen hangt, dient men dan niet uit te zien naar een andere betrekking?

Spanningen

Binnen een team dient er openheid te zijn. Leidt dat niet tot enorme spanningen? Hoe dienen ouders, schoolbesturen en andere betrokkenen met deze problematiek om te gaan? Ligt hier een taak voor de kerk?

Grote variatie

Het is tegenwoordig heel moeilijk om in algemene zin over het christelijk onderwijs in Nederland te spreken. Uit hoofde van mijn beroep bezoek ik vele christelijke scholen en ik tref daar èn wat de identiteit èn wat de problemen waar ze in dezen mee worstelen betreft, een zeer grote hoeveelheid variaties aan. Er zijn vele christelijke scholen waarvan de ouders van de kinderen bijna alle kerkelijk meelevend zijn. Maar er zijn er ook (m.n. in de Randstad) waarvan het percentage kerkelijk meelevende ouders gedaald is tot beneden de tien procent.

De grote meerderheid van de onderwijsgevenden in het christelijk onderwijs is kerkelijk meelevend, ook op de scholen met veel buitenkerkelijke kinderen. Maar het percentage kerkelijk minder meelevenden neemt toe. Voor zover mij daar klachten over bereiken komen die meer uit het voortgezet dan uit het basisonderwijs. Er is echter wel duidelijk een problematiek aan het groeien zoals in de inleiding op dit artikel aangegeven. Deze dient echter niet alleen per school, per plaats apart te worden beschouwd. Zij heeft ook alles te maken met de identiteit van de school waaraan de betreffende onderwijsgevenden werken. En die kan zeer verschillend zijn, getuige mijn persoonlijke waarneming, hierboven beschreven.

Toch zit er in alles wat tegenwoordig onder de identiteit van de christelijke scholen wordt verstaan, bij alle variaties, een stuk gemeenschappelijkheid. Gelukkig ook maar! Bij alle verscheidenheid zijn er gemeenschappelijke hindernissen en tegenstanden, gemeenschappelijke uitdagingen, gemeenschappelijke mogelijkheden. En daarover weid ik het eerst eens wat verder uit.

De problematiek

Van de 479 leerlingen van een christelijke middelbare school (die een goede 'doorsnee' kan worden genoemd) waren in 1964 van de ouders er 208 gereformeerd, 190 hervormd en behoorden er 41 tot wat genoemd werd de 'overige kerken.' Uit mijn herinnering weet ik, dat het niet alleen zo was dat de kinderen tot de kerken van hun ouders behoorden, maar dat ze die ook regelmatig bezochten. Uit een enquete die 20 jaar later onder een aantal leerlingen van de school werd gehouden bleek, dat van de brugklassers 14% nooit naar de kerk ging, van de leerlingen uit 5 VWO 23%. Dit markeert een ontwikkeling.

In het begin van de jaren zestig waren de docenten bij het christelijk onderwijs niet alleen praktisch allen kerkelijk meelevend, maar hun levensbeschouwing had ook een aantal gemeenschappelijke punten. Ze bepaalde hun levensstijl en vormde een uiting van een bepaalde traditie.

In het christelijk onderwijs leefde men in zekere zin gezamenlijk in die traditie; ouderen droegen een stuk van hun culturele verworvenheden over op de jongere generatie.

We moeten die christelijke school van vroeger zeker niet idealiseren. Er werd helemaal niet zoveel bewust aan de eigen identiteit gewerkt. Deze was er gewoon, ze kreeg gestalte in de personen van de docenten, in het feit dat men deel uitmaakte van een soort subcultuur.

In die traditie, in die cultuuroverdracht is nu een breuk gekomen. Ten gevolge van met name de secularisatie, de ontkerstening, is de oudere generatie vaak onzeker geworden over wat ze moet of kan overdragen, terwijl de jongere generatie minder snel en minder gemakkelijk iets van de oudere generatie aan- of overneemt.

Je zou het zo kunnen stellen: de leerlingenpopulatie van veel christelijke scholen is duidelijk veranderd. De pluriformiteit binnen de teams van docenten is sterk toegenomen. Als er hier sprake is van een identiteitscrisis binnen het christelijk onderwijs, dan is die ook vaak terug te brengen tot een persoonlijke identiteitscrisis van onderwijsgevenden. Die breuk in de traditie werkt ook nogal eens door in de schoolkeuze van de ouders. Vroeger keek men gewoon of het woord 'christelijk' op de gevel stond, men was zelf 'christelijk' en dus was de keuze snel gemaakt. Christelijk stond voor een intentie, waar men het volste vertrouwen in had. Tegenwoordig wil men veel meer dan vroeger weten wat een school te bieden heeft. Men is kritischer in z'n keus.

Nu vanwege de breuk in de traditie er op de christelijke school veel bewuster aan de eigen identiteit moet worden gewerkt, begint men zich te realiseren dat je daar meer dan vroeger ook door ouders op bevraagd moet kunnen worden. Een veel grotere duidelijkheid in dezen is vaak nodig. Steeds meer scholen beseffen dit. De Unie 'School en Evangelie' is al jaren bezig hen aan te vuren, te stimuleren, voor te lichten bij dit werken aan de eigen identiteit. Het is van levensbelang geworden voor het voortbestaan van het christelijk onderwijs.

Werken aan de eigen identiteit

Waar we in het christelijk onderwijs voor een grote uitdaging staan, moeten we terug naar de essentie, naar de bron vooral. En die bron is voor het christelijk onderwijs nog steeds de Bijbel, het Evangelie van Jezus Christus.

Als ik (wat ik zeer frequent doe) met een school in gesprek ben over het werken aan de eigen identiteit, komen we daar altijd op uit: hoe functioneert de Bijbel in uw school? En al gauw komen dan b.v. leerhuizen ter sprake.

Ik heb de indruk, dat de Bijbel èn het leven van nogal wat onderwijsgevenden èn in menige christelijke school niet die centrale plaats inneemt die hij verdient.

Veel volwassen christenen zijn, zo is mijn waarneming, wat hun kennis van en hun omgang met de Bijbel betreft, eigenlijk nog zeer onvolwassen. We zullen ons leer- en leefpatroon moeten veranderen. Persoonlijke bijbellezing, persoonlijk gebed, stilte, meditatie en oefening — ze zouden een vaste plaats moeten hebben in het leven van iedere onderwijsgevende op een christelijke school. Dan krijgen we weer de goede motivatie te pakken, de juiste richting ook voor christelijk onderwijs, dat de leerlingen perspectief kan bieden, niet alleen voor persoonlijk geluk, maar ook voor dienstbaarheid aan de naaste, aan onze samenleving. Geloof maar dat de leerlingen een antenne hebben voor deze boodschap als ze in alle oprechtheid wordt gebracht, vooral als ze merken dat die vlees en bloed in onszelf is geworden.

En dan verder, want de school is een pedagogisch instituut, en de boodschap moet vertaald worden in praktisch handelen. In de Voortgangsnota 1986-87 van de Unie 'School en Evangelie' lees ik hierover dat christelijke scholen 'b.v. langs inductieve en thematische weg een proces zouden moeten ontwikkelen dat leidt tot een eigen, herkenbare schoolcultuur. Die cultuur zal in moeten spelen op de uitdagingen van deze tijd en per school kunnen verschillen.'

Dat proces van de bevordering, van de bewustmaking van de eigen schoolcultuur zou een structurele plaats in het schoolgebeuren, de schoolorganisatie moeten hebben. Het zou moeten worden geleid door een door het schoolbestuur in te stellen 'Stuurgroep Identiteit,' die zou per jaar een aantal thema's uit de schoolpraktijk moeten aanreiken, waar iedereen in de school mee aan het werk kan. Als themavelden kunnen worden genoemd: de godsdienstige vorming, de school als leefgemeenschap, de zorg voor de leerling, het vormingsaanbod, de beoordelende school en school en maatschappij.

Als men zo een aantal jaren bewust en creatief bezig is, dan zal die eigen schoolcultuur steeds meer duidelijk worden. Het adjectief 'christelijk' voor een school staat officieel nog steeds voor een richting, een denominatie. Maar het zal in de toekomst steeds meer moeten staan voor een programma, wellicht op de lange duur voor een eigen pedagogische richting.

Overgenomen uit Evangelisch Commentaar 8 augustus 1986.

Monument Japanse bezetting overbodig?

In Den Haag zal een monument verschijnen ter nagedachtenis aan wat onder de Japanse bezetting in Nederlands-Indië is doorgemaakt. In de Indische gemeenschap blijkt, zo zeggen de initiatiefnemers, behoefte te bestaan aan zo'n punt van herkenning en erkenning.

Dit bericht dat vorige week in de diverse kranten verscheen, ontlokte ds. J.J. Oranje, die als predikant van de kerk van Djakarta de oorlogsjaren daar heeft meegemaakt, het volgende commentaar:

Bij de lezing van het bericht over *weer* een monument dat 'een punt van herkenning en erkenning' zou moeten zijn, kwamen er een paar vragen bij me op.

Het argument dat bij velen 'nog een gevoel van onrecht, miskenning en achtergesteldheid van de Indische gemeenschap heerst, schijnt doorslaggevend. Toegegeven dat vooral bij de 'Indische mensen' veel hartzeer is. Maar hebben die mensen iets aan een monument (van nationale allure)? Moeten daarvoor vijftien(!) kunstenaars worden uitgenodigd en het ministerie van WVC uitgenodigd om honderdvijftigduizend gulden bij te passen? Wie is op dit idee gekomen en heeft daarvoor de belangstelling van hoge bestuurders in den lande verworven?

Een monument voor Indische mensen; zo maar, in Den Haag? Zou dat helpen?

Het is, ondanks alle argumenten, overbodig. De groep die hier gediend wil worden, heeft voor zichzelf een monument in Nederland opgericht. In bescheidenheid en stilte hebben zij het verdriet gedragen en — zij 't nog niet helemaal — verwerkt. Ze hebben zich door stil en trouw werken een eigen plaats veroverd. En als ze werden achtergesteld, hebben ze zich stil gehouden. In de harde wereld, ook van Nederland, werden ze tot een zegen voor elkaar in een gemeenschap waar we een voorbeeld aan kunnen nemen.

De initiatiefnemers moeten ook bedenken dat 15 augustus 1945 wel een capitulatiedag was, maar *geen* bevrijdingsdag. De koloniale erfenis brak ons op. Het vroegere 'Indië' was voorgoed voorbij. Na 15 augustus begon een bittere, onbegrijpelijke strijd met het volk van Indonesië.

Een monument, àch, nee.

Overgenomen uit Centraal Weekblad, 22 augustus, 1986.

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Books

An excellent, practical resource

... continued from page 17.
congregations in (further) developing their adult ed programs. The first half of the book consists of a question and answer section written by the Rev. Donald Hoekstra. The author is surely qualified to give practical direction in this area, serving as minister of Christian Education at Christ Memorial Reformed Church in Holland, Michigan. He raises some down-to-earth questions regarding the WHYs, WHOs, WHATs, and HOWs of adult education.

For example,

— Why have adult ed? Aren't sermons enough for "educating" adults? Aren't we overloading the schedule of adults who are already too busy?

— Who are "adults" in the church? Which ones are likely to get involved? What impact does adult education have on the church community?

— What should be offered in an adult ed program? What's available?

— How long should the classes be? How many classes/courses should be offered? How do adults learn? How do we get started?

From my experience these are precisely the kinds of questions pastors and education committees wrestle with in planning and developing a meaningful adult education program.

Informing and attracting members

The second section of the book contains a series of appendices compiled by the Education Department of CRC Publications. Here we are provided with existing models of adult ed programs from 11 congregations of various sizes and circumstances. There are also sample survey forms used by congregations to determine the areas of need and/or interest in the church. Examples are given of how congregations publicize their program to inform and attract members. Mandates of church education committees are provided. And for those who wish to dig in more there are suggestions for further study. As with section one, there is a wealth of useful, adaptable material in these pages.

So whether your church is large or small or in between, urban or rural, just beginning a formal adult education program or well along the path, this book from CRC Publications is an excellent, practical resource. I heartily recommend it for pastors, education committees, and church libraries.

KLM AIRLINE OF THE YEAR

Maak voor eind september uw reservering voor een reis gedurende deze herfst of winter! Tussen 19 oktober en 11 december, 25 december en 31 maart. Minimum verblijf 1 week – maximum 2 maanden.

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Ja, de KLM maakt het u dit jaar gemakkelijker dan ooit tevoren naar Nederland te vliegen. Gezellig een paar weken bij familie en kennissen doorbrengen! Er gaat niets boven de vertrouwde service van de KLM. Vier non-stop 747's vanuit Toronto per week, en altijd non-stop vanuit Montreal.

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